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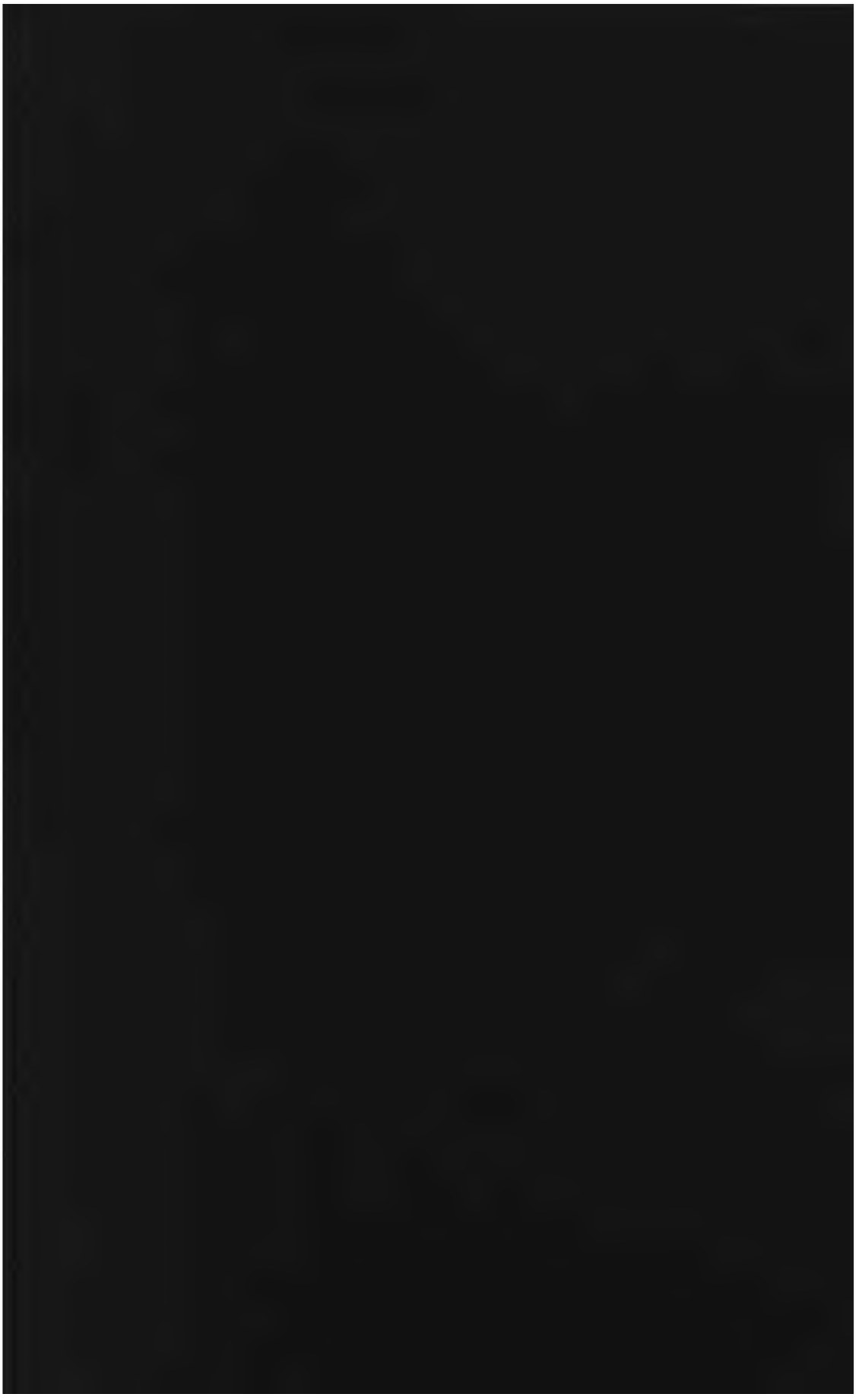

N. B. Hackett

# MEMORIALS

OF

# HORATIO BALCH HACKETT.

EDITED BY

GEORGE H. WHITTEMORE.

ROCHESTER.
1876.

"I have searched my own heart in vain, if I would knowingly interpose a single idea of my own, or any shade of an idea, between the mind of the reader of God's Word and any one of its holy declarations."

ADDRESS IN THE CITY OF NEW YORK, OCTOBER 6, 1859.

The Gift
of
the Family of Rev. H. B. Hackett, D.D.
Rec'd [illegible], 1876.

PRESS OF E. R. ANDREWS, ROCHESTER.

# PREFACE.

The Reverend HORATIO B. HACKETT, D. D., LL. D., died suddenly at his residence in Rochester, New York, on Tuesday, November 2, 1875. Funeral services took place at Rochester, on Friday, November fifth, and at Newton Centre, to which place the remains were conveyed, on Saturday, November sixth. In the addresses on these occasions, and in the notices which the event elicited from the press, from public bodies, and from individuals in this country and abroad, the intimacies and pursuits of DR. HACKETT, and the Institutions of higher education, to which he gave his services, were represented.

The sentiment having early declared itself that a volume like the present should emanate from the Seminary of sacred learning which he adorned at the time of his death, it has been a pious office to collect for publication in the form in which they were paid, some of these tributes, and to employ others, together with DR. HACKETT'S published works, his journals, and the personal recollections of others, and of the editor, in preparing an accompanying memoir of the life and services of their honored subject. To all whose contributions thus enter into these pages, and who have in any way advanced their compilation, sincere thanks are returned.

The benefactor, whose name is connected with the halls of Rochester Theological Seminary, and with the chair which Dr. Hackett there filled, made liberal provision toward the publication of this volume when he learned that it was projected. This tribute of John B. Trevor to the memory of Horatio B. Hackett, continues an association of names, which, by the blessing of God, has been fruitful for the interests of Christian learning.

The Editor.

Rochester Theological Seminary, *May* 16, 1876.

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# MEMORIAL BIOGRAPHY.

# MEMORIAL BIOGRAPHY.

## CHAPTER I.

### 1808–1826.

#### BOYHOOD AND SCHOOL-DAYS.

HORATIO BALCH HACKETT was born in Salisbury, Massachusetts, December 27th, 1808. This is the most ancient of the towns on the north bank of the Merrimac which belong to Massachusetts, having been incorporated in 1640. It is in a region noted at once for its picturesque inland scenery, and for a sea-coast of varied attractions, stretching from the bold rocks of Nahant to Salisbury sands. This is also a storied land, famous in colonial and national annals, in romance, and in song. With the district of the Merrimac are associated many of the most distinguished names in American history and letters.

The name of the Merrimac, "most industrious and beautiful of rivers," is prominent also in the records of manufactures and commerce. Its ship yards have been long and widely known. At Salisbury the Continental frigate Alliance was constructed during the Revolution, under the supervision, as joint-builder, of John Hackett, grandfather of Horatio. His maternal grandfather, Rev. Benjamin Balch, was chaplain in the same ship, and had

two sons on board with him, both of whom were minors, and counted as one man.

The Hackett family is believed to be descended from the Scotch and the Danes. Few representatives of the name emigrated to this country.

Richard Hackett, the father of Horatio, was also a ship-builder. He married Martha Balch, the daughter of the Rev. Benjamin Balch, of Barrington, New Hampshire.

Four children were born of this union: James, who is now living in New Hampshire; Horatio B.; John (named after his grandfather), who died August 16th, 1815, at the age of four years and nine months; and Richard (a family name, borne by the father of the builder of the Alliance), who died some years since in Philadelphia. The father had preceded his infant son to the grave, dying October 21st, 1814, at the early age of thirty.

Anterior to this heavy loss was an incident upon the very verge of Dr. Hackett's earliest recollections, which may be mentioned here as illustrating a by-gone phase of New England life. It relates to an old negro woman called Aga, who lived in the family of his grandfather Balch at Barrington, and had been nurse to his mother and aunt. She had been a slave in New Hampshire, before the emancipation there, and was originally stolen from Africa, of which she had faint recollections. He had heard her praises sounded, and, with reference to her fidelity and goodness, she had so often been called in his hearing a beautiful woman, that, ignorant of her color and history, he expected to behold an almost angelic being. When, upon being taken to his grandfather's, he

saw instead an old black woman, such was the revulsion of disappointment that he ran away, got a stick, and coming up behind her, struck her violently. She cried out, and he ran off and hid in the wood-pile. On being apprehended and led back, his first inquiry was, almost fearing he had become a murderer, "Does she bleed?"

It is somewhat hard to believe, even upon his own testimony, that the severe scholar and dignified man was once a roguish boy, and liked to sit in the gallery of the church with kindred spirits. One of the Sabbath diversions of the boys, when they could elude the Tithing-man, was to fasten two pieces of apple to the ends of a string, and throwing it to the geese, to see them pull the pieces from each others' mouths.

More congruous with his after character seems the interest which made the boy of eight years run from Salisbury to the Mills, to see President Monroe, on the occasion of his visit to New England, in the summer of 1817. He distinctly remembered the Goodridge case in this same year, celebrated in the criminal annals of Essex county.

His acquaintance with English literature began at an early age. Works by Smollett, Fielding, Sterne, and other writers, he read, when a little boy, visiting his aunt, on the Merrimac river, the books being borrowed from a neighboring sea-captain. At night he would ask his aunt to light up, and she would say, when he could see three lights on the river she would give him a candle. The little watchman would take his place, and ejaculate, "Aunt I see one light! two! three!"

In the autumn of 1820 he went to live, temporarily, with a relative at Newburyport.

The summer of 1821 was signalized by attending the Academy at Amesbury, under the charge of Master Walsh. Michael Walsh was a celebrated teacher, and a graduate of Dublin University, Ireland. He treated his young pupil with great kindness, affording him substantial aid in obtaining an education, and was ever regarded by him with respect and affection.

Two great historical names were connected with the remembrance of this period of the boy's history. One evening, returning home, he saw it written in chalk on the window-shutter of a shop, "Buonaparte is dead." His first knowledge of Daniel Webster he received from Master Walsh, probably in the year 1822, when that distinguished man was a candidate for Congress for the first time, from his new constituency in Massachusetts. The master was standing with a group of boys, in front of the Academy, which was upon an eminence overlooking the valley of the Powow, and the part of Salisbury in the neighborhood of Rocky Hill. Lifting his hand, and pointing with an earnest gesture in the direction, he said, "Now, boys, look there—the smartest man, yes, the smartest man in all Massachusetts came from out of the bushes over there!" The remark made a strong impression upon at least one of the youthful auditors. It suggested, and perhaps, as he afterward thought, was intended to suggest, that the fault is in themselves, and not in their stars, if persons fail to overcome the obstacles to success and eminence, which early poverty and obscurity may place in their path. Mr. Walsh referred, as he supposed, to the fact that the mother of Daniel Webster, who was an Eastman, was a native of Salisbury, Mass.

Some of the kindred of the name were living there in his childhood, and were well known.

The circumstances of his early bereavement gave the fatherless boy no exemption from the frequent lot of genius, the necessity of strenuous exertion, with the accompaniment of anxious forebodings.

Plaistow, N. H., was the scene of another temporary residence, for the sake of employment in a store, in the autumn of 1822.

At the same season of 1823, on the eleventh of September, he became a pupil in Phillips Academy, Andover, Massachusetts. The step was taken by the advice of an uncle, Rev. William Balch, who had studied at Harvard College, and who was acquainted with the teachers at Andover.

This celebrated school, "the Rugby of America," as it has been called, was now verging towards the end of its first half-century, having been founded in 1778, and incorporated two years later. It was at this time under the superintendence of John Adams, father of the Rev. William Adams, D. D., of New York, as Principal. Liberal aid was rendered to the meritorious, and at the end of three months, the new scholar was sure of board and tuition remitted, until fitted for college. The memory of this time has been embalmed by the literary genius of a distinguished school-fellow, Dr. Oliver Wendell Holmes, in a charming paper published almost fifty years after. It contains a personal description of the young Hackett, as attractive in verbal portraiture of the reality, as is the engraver's familiar ideal likeness of the child Milton.

The writer says:—

"Of the boys who were at school with me at Andover, one has acquired great distinction among the scholars of the land. One day I observed a new boy in a seat not very far from my own. He was a little fellow, as I recollect him, with black hair and very bright black eyes, when at length I got a chance to look at them. Of all the new-comers during my whole year, he was the only one whom the first glance fixed in my memory; but there he is now, at this moment, just as he caught my eye on the morning of his entrance. His head was between his hands (I wonder if he does not sometimes study in that same posture nowadays!), and his eyes were fastened to his book as if he had been reading a will that made him heir to a million. I feel sure that Professor Horatio Balch Hackett will not find fault with me for writing his name under this inoffensive portrait."

Dr. Holmes speaks of Dr. Hackett as a new-comer, but the latter had already been a year in the school when Dr. Holmes came to spend the year 1824–5 there. It may have been the first time that the young Hackett attracted the notice of his popular and versatile school-fellow, whom every one knew and admired. Dr. Hackett has been heard to describe him in terms almost identical with those of a published reminiscence, by their school-fellow, Rev. Dr. J. F. Stearns, and the picture may be given here, as a pendant to the one already presented: "I remember Holmes just as if it was yesterday, and if I was a painter I could draw his face just at it was at the time of my connection with the Academy. A beautiful boy he was; bright, cheerful, and unsophisticated, and

brilliant in every department of his study. Well I remember the day that he passed his last examination, when he read his performance—I think it was a poetic translation; perhaps my memory does not serve me right in that respect, but I think it was a poetic translation from one of the Roman poets,—and there stood his good old father by, and the tears were running down the old man's cheeks as he listened. He was beloved by every one who knew him."

Besides the daily vision of stern-faced John Adams, with the sub-master, Jonathan Clement, and the assistants, George Beckwith and Samuel H. Stearns, familiar and impressive to Hackett and Holmes, in these school-days, was the sight of the dignitaries of the Seminary: "Moses Stuart, Roman in face and figure, with his *toga* over his arm in all weathers," Drs. Woods, Porter, and Murdock,—to all of whom the boys listened as preachers,—and Squire Samuel Farrar, for a generation from its foundation Treasurer of the Seminary.

With Dr. Hackett and his friends,—including the Rev. Ray Palmer, D. D., of New York; Rev. Jonathan F. Stearns, D. D., of Newark, New Jersey; and Rev. William W. Newell, D. D., of New York,—originated, it is stated, the Philomathean Society of the Academy, which celebrated its Semi-Centennial, May 26, 1875. In due time he became a member of the Senior Class Society, the Social Fraternity, which does not now survive. Among his papers are several exercises prepared for its meetings.

Three years were spent in this secluded retreat. He graduated from the Academy in August, 1826, with the Valedictory Address. The traditions of its youthful

eloquence still survive. According to one account, he drew a moving comparison between the favored lot of those who were to pursue higher studies, and the destiny of an enforced return to uncongenial occupations. Grave men who heard it were touched, and resolved that the foreboding should not be experienced. So, some idea he had had of trying his fortune at Brunswick was abandoned, and he was sent to Amherst.

## CHAPTER II.

### 1826–1834.

#### STUDENT LIFE AT AMHERST AND ANDOVER, EMBRACING COLLEGE TUTORSHIP.

A month after the Exhibition at Andover, in the latter part of September, 1826, the youthful aspirant after learning was admitted to the Freshman Class in Amherst College. The excellent Rev. Heman Humphrey, D. D., the second President of the College, had then been for three years in that office, which he continued to hold until 1845. Among the Faculty at that time, special mention, on account of after intimacy and friendship, may be made of the Rev. Nathan Welby Fiske, Professor of the Greek Language and Literature; and the Rev. Solomon Peck, D. D., who, for seven years, from 1825 till 1832, was Professor of the Latin and Hebrew Languages and Literatures. Dr. Peck died June 12th, 1874. Among letters which he had written, the reperusal of which was occasioned by his decease,

was one, dated Amherst College, September 20th, 1826, in which, speaking of admissions to the new class, he says: "Also young Hackett, who passed as splendid an examination as I have ever heard."

Other professors were the Rev. Edward Hitchcock, D. D., LL. D.; the Rev. Samuel L. Worcester, D. D.; and the Rev. Jacob Abbott, the well-known writer and teacher. The closest and tenderest of the associations with new teachers which the young collegian here formed, was that with the Rev. Bela Bates Edwards, D. D., who became tutor at Amherst in 1826–7. Dr. Hackett wrote, more than a quarter of a century after, "I can now recollect distinctly from my college days not a few of his remarks on passages in the classics, not merely the things said, but the words employed by him, the tone and look with which he spoke."

At Amherst, he had the use of money from two gentlemen who had become interested in him, but lived with great economy, afterwards refunding the aid received. As many of his fellow-students went away, at the end of the first term, to teach country schools, he was led to follow their example. On December 11th, 1826, he left Amherst for Belchertown to teach a school which had been previously engaged. He returned to Amherst, February 3d, having worked nearly two months for twenty dollars, enough to buy a coat.

The year 1827 witnessed a great religious interest in Amherst College, and the future Christian teacher was included in its beneficent influences. So engrossed was he with the subject of his personal relation to Christ, that, according to his statement before the council at

the time of his ordination to the ministry, he resolved to lay aside his studies, until the matter was decided, and did not resume them until he felt that he had made a complete surrender to Christ. He became a member of the College Church soon after the opening of his Sophomore year, on the second day of November, 1828, forty-seven years before the day of his death.

"It illustrates the value of revivals in college to observe, that among the large number who united with the College Church at the same time with Professor Hackett, were Dr. Benjamin Schneider, the missionary to Turkey; Henry Lyman, the martyr of Sumatra; Dr. Edward P. Humphrey, son of President Humphrey; Dr. A. W. McClure, Secretary of the American and Foreign Christian Union, and others scarcely less honored and useful."

The author of the above words, the Rev. Professor William Seymour Tyler, D. D., of Amherst College, became the life-long and valued friend of Dr. Hackett, as a classmate at Amherst, which he entered from another college, in the Junior year. He kindly furnishes the following incidents in the college life of his friend, beginning with one previous to their acquaintance.

"Many little circumstances show the estimation in which he was held by his fellow-students in college. In 1827, when he was a Freshman, he was chosen one of the speakers in an exhibition of the Alexandrian Society, of which he was a member, and the exhibition came off on the 4th of July, as a part of the celebration of the national anniversary by the College and the community!

"In the summer term of his Junior year, 1829, he was elected the first president from his Class, of the same society, which was the highest honor that the society could confer upon him. His subject was, 'Ambition — its Influence in a Popular Government.' The same year he received the highest appointment for the Junior Exhibition (May 13th, 1829), viz., the Latin oration; his theme was, '*De Militari Fama Romanorum, priusquam Imperatores Rerum Potiuntur.*'

"In his Senior year he was the chairman of a committee who were appointed by the students to wait upon Professor (afterwards President) Hitchcock, and request him to publish the course of lectures which he had just given in the college on the subject of Health, Diet and Regimen. The lectures were published in a book, which became quite famous under the title of 'Dyspepsy Forestalled and Resisted.' The other members of the committee (one from each class) were Porter Parker (afterwards Dr. Parker, of China), Lyman Gibbons (afterwards Judge Gibbons, of Mobile), and Hosea D. Humphreys (afterwards Professor Humphreys, of Wabash College).

"The same year he was chairman of a committee appointed by the students to wait on Daniel Webster, who was to pass the night in town, and request him to address the students. Mr. Webster replied, that he would not address them, but would be most happy to meet them a few moments at such time and place as they might appoint. He met them towards evening in the library. Of course, it became the duty of President Humphrey to address to him a few words

of welcome; and then, of course, it became necessary for Mr. Webster to make a few remarks in response. Not a student present on that occasion, probably, but remembered ever after the Orator's graceful allusions to the surrounding scenery, with its educational influence, and illustration of the value of wisdom and culture, by reference to the far-famed bow which none could draw but the wise and cultured Ulysses. Professor Hackett often reverted in after years to that meeting and hearing of Daniel Webster; and well he might, for does not Glaucus boast in the Iliad of having once seen the hero Tydeus in his father's house, and does not Antenor recount to his aged compeers the eloquent Ulysses' long-since visit to the Trojan city.

"Our commencement was on the 25th of August, 1830. Hackett pronounced the Valedictory Oration. His subject was the 'Effects of the Diffusion of Knowledge on our Literature.' A copy of the oration, preserved in the archives of the College, lies before me in his own hand-writing, which, by the way, was then neat, round, regular and easily legible, yet exhibiting clearly enough the chirography out of which rapid writing at length developed the hieroglyphics that his printers and his friends were sometimes sorely puzzled to decipher. The main divisions of his oration, which exhibits much of the logical clearness and rhetorical beauty of his later style, are as follows: 'A greater certainty of the development of whatever mental energy the nation contains may be mentioned as one of the effects of the diffusion of knowledge.' 'Another consequence of the diffusion of knowledge is the creation of

new motives to intellectual effort.' 'The independence of literary men is also an effect important to be noticed.' 'It may also be remarked that the diffusion of knowledge tends to raise the public estimation of literary talents.' With a complimentary allusion to the intelligent audiences which grace our literary anniversaries and the indulgence with which they listen to the performances, as illustrating the general diffusion of knowledge, the orator passes naturally and gracefully to the valedictory addresses."

Since Dr. Hackett's death, a friend relates having been once told that the first writing of his that appeared in print was a memorial to Congress against the removal of the Indians in Georgia. He was then a Senior in Amherst College, and at a public meeting a committee was appointed to draft such a memorial. President Humphrey was chairman of this committee, and at his request the memorial was prepared by Mr. Hackett, who represented his Class in the committee.

Dr. Park writes in a letter: "In the year 1829 or 1830, I first became acquainted with Dr. Hackett, before he came to Andover Seminary, while he was a member of Amherst College. Visiting the family of President Humphrey, I heard much said of young Hackett, and was introduced to him as 'the brightest scholar in College.' I said to him that I wished him to take a little care of a young friend of mine in the College; a friend three years younger than Mr. Hackett. He seemed surprised at my request, and at once replied, 'Why, Sir, I need him to take care of me.' He said nothing more. I was at once called away from him,

but his modesty *then* arrested my attention; and I can never forget the humble cast of countenance with which he expressed his incompetence to take the care of *any*body."

It was preëminently the purpose of the founding of Amherst College, in 1821, to impart Christian education, and lay the foundation for an intelligent, devoted, Christian Ministry. Well-nigh half of its alumni have made this the business of their lives. It was natural that Mr. Hackett, from a conjunction of ancestral traditions and academical influences with the new motives of his Christian life, should return to Andover for the special professional studies of this calling. The Theological Seminary there was chartered June 19, 1807, and opened September 28, 1808. Its President, from 1827 to his death in 1834, was the Rev. Ebenezer Porter, D. D., who became Professor in 1812. Moses Stuart had grown with it from 1810, and was now at the height of the fame which his active mind and noble heart, his enthusiasm in scientific Biblical study, and his position as its pioneer in America, conspired to give him. Dr. Hackett ever spoke of his character with admiration. He regarded him as so many-sided that probably different classes, though all impressed with his power and fulness, carried away dissimilar ideas of the man. The image which they had of him was not the same. *Idem aliusque* was he, which has been pronounced the appropriate effect of a great man. Dr. Leonard Woods was the Professor of Christian Theology. Dr. Thomas H. Skinner was from 1833 to 1835 the Professor of Sacred Rhetoric. Dr. Ralph Emerson had lately become Professor of

Ecclesiastical History. That prince among scholars, the Rev. Edward Robinson, D. D., having been previously assistant instructor, from 1823 to 1826, had just returned from four years of study and travel in Europe, and been appointed Professor Extraordinary of Sacred Literature at Andover. He soon after commenced the publication of the Biblical Repository, richly stored with stimulating contributions to sacred science, by the best native and foreign scholars. To be guided in the studies of the Old and the New Testament under the auspices of a Robinson and a Stuart, was a boon which a Hackett could appreciate. Dr. Park has eloquently told how he profited by it. The later pupils of those eminent men recall the respect in which they held their fellow-scholar, whom they had helped to train, and whose ability and promise they from the first discerned.

"I was with him only one year at Andover," writes Dr. Park, "he being a Junior while I was a Senior. He seemed utterly unconscious of his superiority to other men; and he often embarrassed his companions by his deference to them, as if they were superior to himself."

At the end of his first year in the Seminary, Mr. Hackett was honored with appointment to a tutorship in the college which he had so recently left. Even had his inclinations been adverse, his circumstances, in view of which he said in after years that he wondered how he got through the Theological Seminary, would have dictated his acceptance. He held this position during the collegiate year of 1831–2. The Freshman class of that year expressed their regard for him by a gift of books, among which was Shakespeare.

He then returned to theological studies at Andover, which he pursued to the end of the course, engaging in some occasional literary labor, as an addition to his resources. Looking back to this time in after years, Dr. Hackett has been heard to remark, that the slamming of a door was the hinge upon which the occupation of his life turned. At Andover one day a blast of wind slammed a door. Going to adjust it, he was met in the hall by Professor Edward Robinson, with the sheets of his translation of Buttmann's Greek Grammar. "I have just been" said he, "to Mr. Crosby's room, but he is out, to obtain his assistance in the correction of these proofs; but you are just from teaching Greek, and can do the thing as well." Mr. Hackett expressed a willingness to share the work with Mr. Crosby (afterwards Professor Alpheus Crosby of Dartmouth College). The translation, from the thirteenth German edition, was published in 1833. In the preface Dr. Robinson made mention of the services which had been rendered by several young gentlemen connected with the Theological Seminary, "particularly by Mr. H. B. Hackett, late Tutor in Amherst College, and Mr. A. Crosby, Professor elect of Languages in Dartmouth College; from both of whom the public has a right to expect much in future, for the advancement both of classical and of sacred learning in our country." This caught the eye of Dr. Wayland, at Providence, when looking about for a classical professor. Of the incumbent he also desired some Hebrew instruction. Thus Professor Hackett was in readiness for translation to sole employment in Biblical studies at Newton.

The closing period of his residence at Andover witnessed the beginning of those researches as to the proper subjects, and ancient practice, of baptism, which resulted in a change of Mr. Hackett's church connections. Their occasion, it is stated, was his being requested, in the course of the studies of the Senior year, to prepare an essay on Infant Baptism. Of interest at this point, not only for the incidental allusions to himself, but as, from the nature of the case, a delineation of experience similar to his own, is a paper by Dr. Hackett, published in June, 1873, entitled, "Reminiscences of Handel G. Nott." The Rev. Handel Gershom Nott was a graduate of Yale College in 1823, and died in Rochester, N. Y., May 3d, 1873.

"My acquaintance with Mr. Nott began when he was settled as a Congregational minister in Nashua, N. H., and I was a student in the Senior class at Andover. His reputation at that time was very high among the Congregationalists, both as a man of earnest piety and as an able minister of the Gospel.

"Of the more immediate occasion of his doubts respecting infant baptism (the question of the mode seems not to have interested him much at that time) I have no knowledge. It so happened that about this time a few of the students at Andover, myself among them, then engaged in the study of ecclesiastical history, began to feel that the evidence for infant baptism, both from that source and from the New Testament, was not so decisive as we had been accustomed to believe. Mr. Nott at that time was exercised with similar doubt, and hearing in some way of our experience, came to Andover and

sought an interview with us. I think that no one of us had any previous acquaintance with him. At his request we met together in one of the Seminary rooms, and then he stated to us his reasons for wishing to see us, and invited us to join with him in prayer for Divine guidance and teaching. This prayer, which he offered, so child-like, and his whole demeanor so evincive of sincerity and a desire to know only the truth and follow it, won my heart almost at sight. I understood fully then his motive for introducing himself so abruptly to us. He was yearning for sympathy in his perplexities and hoped we might help him to see his way to a right decision. He was ready, I am sure, to accept this or that issue of the question; but I think his preference was to be freed from his doubts rather than confirmed in them.

"Mr. Nott did not break away suddenly from his early opinions and attachments. No man that I ever knew was less capable of acting from mere impulse or love of novelty. The ties of a long line of clerical ancestry, and his early friendships at the college and the seminary, made it hard for him to change his relations in these respects. He took no step in that direction except as the result of providential dealings, which made his course perfectly clear and imperative. He stated his perplexity fully and frankly to his church. It seemed to him unnecessary, so far as he was concerned, to sunder the tie between them as pastor and people. He was willing, if they wished the connection to continue, to administer baptism by immersion or sprinkling, as they might desire, and although he could not for himself administer infant baptism, he was willing that other ministers who had

no such scruples should occupy his pulpit and baptize children when the parents so desired. This proposition led to the calling of a council for acting on this question. The eminent and excellent Dr. Woods, of Andover, was invited to act on this council.

"It so happened that just at this time I had occasion to call one day at the study of Dr. Woods, on some errand, and knowing, I suppose, something of my own state of mind, he referred to the case of Mr. Nott. He added, that being unable to be present at the council, he had prepared a paper to be sent; and as it might interest me he would read his letter to me. It was an able argument, and foreshadowed clearly the decision of the council. He bore most hearty testimony to the fidelity and usefulness of Mr. Nott's ministry, and of his entire conscientiousness in his views of the proper subjects of Christian baptism; but he urged that the accommodation proposed would involve manifest practical inconveniences, and the sanctioning to some extent of the neglect of an ordinance which he and others regarded as scriptural and obligatory.

"This decision brought to an end Mr. Nott's ministry of eight years at Nashua. It had been a period of almost uninterrupted religious interest from its beginning to the end. It is still remembered there as a remarkable epoch in the history of that church. The step which he was obliged then to take involved personal sacrifices to which it would not subject one at the present day."

Mr. Hackett's Graduating Essay on leaving Andover, in 1834, discussed the question, "What bearing ought the Laws of Interpretation to have upon Christian Theology?" It maintained, first, that it would be as

contrary to sound philosophy to adopt any other than the inductive, or what is the same thing, interpretative, mode of study in theology, as to depart from this order in any of the physical sciences; second, that to proceed in any other way, is certainly to treat the Scriptures most *unscripturally;* to deny their ability to make the man of God perfect, thoroughly furnished unto all good works; to set aside their high claim of having been written by holy men of God, who spake as they were moved by the Holy Ghost. The essay was careful not to derogate at all from any just prerogative of reason. It simply claimed that the principle of Bacon's philosophy is as applicable to divinity as to other sciences, and anticipated that so soon as this principle came to be applied to it, in all its strictness, as it had been to them, a similar flood of light would be the result. A change due to an advance in the science of interpretation was noted as in progress, according to which the dispute which had heretofore respected the *meaning* of the Scriptures would for the future have respect to the authority of the sacred writers. This was already matter of history in Germany, and according to appearances would soon cease to be matter of prediction here. It was reason for rejoicing to have fallen upon times when inspiration was rejected rather than impute to God such weakness as that of having given a revelation to mankind which he could not make *intelligible.*

# CHAPTER III.

## 1834–1839.

MARRIAGE.— PROFESSORSHIP AT BALTIMORE.— CHANGE OF CHURCH CONNECTIONS.—PROFESSORSHIP AT PROVIDENCE.

On the 22d of September, 1834, Mr. Hackett was married, at Methuen, Mass., to his cousin, Mary Wadsworth Balch, daughter of the Rev. William Balch, whose principal settlement was at Salisbury, Mass. Her mother was Mary Wadsworth, daughter of Dr. Benjamin Wadsworth, who was settled as pastor at Danvers, Mass., for fifty years, and who was descended from a collateral branch of the family which gave President Wadsworth to Harvard College.

Mr. and Mrs. Hackett proceeded to Baltimore, where the academic year of 1834–5 was spent, he having been appointed to a position in Mount Hope College He was already famous in collegiate circles, and was naturally chosen to take charge of the classical department. It may have become known, that, from the position in which he found himself placed, owing to his attitude on the subject of baptism, he would welcome temporary occupation in teaching.

They journeyed by stage to Worcester, thence to Hartford, and thence by boat to New York. The railroad between New York and Philadelphia was the first on which he recollected ever travelling.

The following particulars concerning the Institution have been mainly furnished by the Rev. Stephen P. Hill, D. D., of Washington, D. C., and the Rev. Franklin Wilson, D. D., of Baltimore.

It was founded in 1829, by Frederick Hall, a gentleman of erudition and piety, who had been Professor of Chemistry in Middlebury College, Vermont. It had no sectarian origin or character, and its great business was to thoroughly train youth for entrance into the higher American colleges. Rev. Messrs. N. T. Dutton, Leverett Griggs, D. D., Professor Lyman H. Atwater, D. D., and John O. Colton, were teachers there for short periods. It was incorporated as a *college* in 1833, but had very few students in the collegiate department. The building, which was a very imposing one, was situated in a beautiful rural spot, on a hill of commanding eminence, about a mile and a half or two miles from the city of Baltimore, though within its limits, out to which the city has now nearly if not quite extended. In the year 1835, Mr. Hall disposed of his interest in the college. The property finally passed into the hands of a benevolent society, and has been for many years devoted to the purposes of an asylum.

Here, as always, Professor Hackett's reputation as a teacher was of the highest. The Faculty at that time is described as "a small but able one, of which he was the principal light and attraction. His connection with Mount Hope was eminently useful, and he not only impressed his pupils in the most salutary manner, but left behind him the endearing record of a most accomplished scholar and eminently good man." Dr.

Wilson writes: "In September, 1836, I left Mount Hope and entered the Freshman Class at Brown University. I have no doubt that my father was induced to send me there because Professor Hackett was there."

In this year appeared the first of those contributions from his pen to periodical literature, which continued for forty years. The article was published in the Literary and Theological Review, No. IV., December, 1834, conducted by Leonard Woods, Jr., afterwards President of Bowdoin College. Its heading was: "The Intellectual Dependence of Men on God, by H. B. Hackett, Mt. Hope College, Baltimore, Md."

The investigations on baptism which had been begun at Andover were carried forward during this year. The Rev. Dr. Hill, who was settled in Baltimore in 1834, has written of this time as follows:—

"My first acquaintance with Dr. Hackett was made at Baltimore, in the Fall of 1834, while he was Professor in Mount Hope College.

"I am inclined to think that that period was the transition period of his life. It certainly was, so far as his change of views upon the subject of baptism was concerned. The foremost man in his classical and theological studies, both at Amherst and Andover, he was regarded, probably, as the most promising candidate for honorable and eminent service in the pulpit of the Congregational Church at the time. But, from the first of his training under Professor Stuart (whose particular favorite he was), his mind was not settled as to their views and practice of this ordinance; and, while in Baltimore, he made it the subject of most

thorough investigation. I know that he not only read and searched the Scriptures, but he went through, in the most patient and thorough manner, all the Fathers, reading them in their originals. The result to which he came you know. With the clearest mental vision, and the now decided conviction of the truth, he did not hesitate to offer himself as a candidate for baptism to the First Church, of which I was then pastor. I shall never forget the clear, and, in every respect, the interesting experience which he gave to the church at that time. It was such a statement as I never heard before on such an occasion, of the reason of the hope that was in him, and of the act which he desired to perform — so entire, so convincing, so edifying, so conclusive, so exhaustive. I remember particularly this remark, and I think it will bear the best of examination, 'that scarcely any two of the advocates of the other side of the question were known to agree in their theory for its observance.'"

Dr. Wilson says: "Professor Hackett became a Baptist in 1835. He related his experience to the First Baptist Church of Baltimore, July 3d, 1835, and I have often heard my uncle, Jonas Wilson, Esq., say that he never heard a more satisfactory and conclusive argument in favor of Baptist principles than that given by Professor Hackett at that time."

It is said that Dr. Woods, of the Seminary in Andover, attended the meeting there at which Mr. Hackett's application for a letter of dismissal from the Congregational Church, of which he had been a member, was presented. He spoke with tenderness of

his former pupil, and in a letter which accompanied that granted by the church, expressed satisfaction with the manner in which the question of duty had been decided, and said that it was his prayer and belief that this accession to the Baptist denomination would be a blessing to the cause of Christ.

He was baptized, as Dr. Hill relates, "on a beautiful Sabbath morning, in an estuary formed by the Patuxent River and the Chesapeake Bay, the place being called the Spring Gardens. After this time he preached for me occasionally; his sermons being marked by great power of thought and spiritual unction. Had he chosen the pulpit for his field, I think he would have been one of the most impressive and useful preachers of his day."

In September, 1835, Mr. Hackett became Professor in Brown University, Providence, R. I., with the title, at first, of Adjunct Professor of the Latin and Greek Languages and Literatures; in 1838, of Professor of Hebrew Literature. Dr. Edward Robinson's published commendation of Mr. Hackett has been mentioned as engaging the attention of Dr. Wayland. Professor Stuart too, being about this time at Providence (as Dr. Caswell related to a small circle, on the day of Dr. Hackett's funeral, at Newton), had advised Dr. Wayland, if he wanted to get a man that would be eminent, to get Mr. Hackett. The circumstances and motives under which he accepted this position—a step decisive of the course of his life—receive explanation in the following extract from a letter written by him to Dr. Hill, dated Providence, October 17, 1835.

"It may have been with some surprise that you heard

of the decision which has brought me to this place. It was as far from my thoughts when I left Baltimore, as it could have been from yours. It was a trying question to settle. I resigned, in disposing of it as I did, strong and long cherished hopes. It was, I confess, a step taken somewhat in the dark; yet, so far as I am conscious, I followed the best light I had. Probability is our guide; and that intimated to me, as I thought, in no ambiguous terms, that I could never run a long course in the ministry. To decide to preach seemed like consenting to lay myself speedily in the grave. Could I indeed have heard the voice of duty urging me to this sacrifice, I hope I should have had grace to obey the dictate. But this did not appear required. Another door of being useful was opened to me; and in entering it, I trust I have not wandered from the proper course. If so, let it soon be apparent; and let me be where God would place me, although in the cabin of the Indian, or kraal of the Hottentot.

"It is impossible for me to say much yet of my new situation. I am but a stranger here. It will be indeed a wonder, if a single year can produce so strong an attachment to the place as I conceived in that time for Baltimore. The latter part of my residence at the South was agreeable to me in no ordinary degree." The letter closes with remembrances to friends, inquiries after the welfare of the church in Baltimore, and expressions of affection for his friend, its pastor.

Dr. Wayland had been President of Brown University about eight years, having been inaugurated in 1827. He was now entering his second year in the professorship of

Moral Philosophy and Metaphysics. The Rev. Romeo Elton, D. D., had occupied for ten years the chair of the Latin and Greek Languages and Literatures. Rev. Dr. Alexis Caswell had been, since 1828, Professor of Mathematics and Natural Philosophy. Professor George I. Chace had been two years connected with the College, and Professor William Gammell entered the Faculty in the same year with Dr. Hackett. Rev. Arthur S. Train, D. D., was at this time a tutor. The Rev. G. W. Samson, D. D., late President of Columbian College, was a student at Brown University at this time. After Dr. Hackett's death, he was appointed, together with the Rev. Drs. Thomas Armitage and James B. Simmons, to prepare for the Ministers' Conference of New York, a commemorative paper, from which the following is taken:—

"The personal recollections of the writer commence with Prof. Hackett's entrance on his duties as Assistant Professor of the Greek and Latin Languages at Brown University. From his first appearance in the recitation-room of the Sophomore class, his marked characteristics as a scholar and teacher were revealed. His small but wiry frame, his carelessly-parted black hair, his keen eye sparkling through his glasses, his prompt and thorough conduct of recitation, and his reserved strength of scholarship, only called out when excited by sharp questioning or the interest of an examination, subdued every pupil to respect, and inspired the zeal of true students. The first morning, a single remark from his lips gave direction to the entire life of some of his pupils. The text-book was Horace. The Professor was asked what edition he would

recommend. His reply was, 'Young gentlemen, I advise those of you who wish to be *scholars*, to buy the German editions of all Latin and Greek authors, and get out your translations without any notes whatever.'

"Several characteristics of the manner, as distinct from the matter, of Professor Hackett's teaching, are fresh in the recollection of his pupils. The moment the quiet, modest little man, passing from the chapel through the crowd, took his chair, he was a commodore on the quarter-deck in the heat of an engagement, perfectly inspired by his enthusiasm. Again, he was there not to impress his views on pupils, but to draw them out; and, like a commander, to be sustained by the men he led. The object was not so much to *teach* as to *make teachers*. Yet again, the slow mind, past whose snail-pace his quick thought shot, like a hare past the tortoise, he did not delight to outstrip, but rather to gently lead in his course. Hence, when he found that his explanations had implied too much advancement in his less favored pupils, he would go back, and with fresh effort seek to simplify, and thus, sometimes, to exalt the truth before half-expressed. Still again, to make sure that he had not left his pupils behind, he would call for questions; and even when the majority saw that the pupil, rather than the Professor, had been at fault in the lack of comprehension, no severe censure could be drawn from his lips. Still, once more, he had not read in vain the apostle's exhortation, "be courteous," for the virtue was doubly implanted in him, first by nature and second by grace. As a specimen: one morning, in his half playful, half inspiriting way, he stopped a pupil who was reciting, and called suddenly

on another whose eye he saw off his book. The true scholar, as he proved to be, began first two or three words before and then two or three words after his predecessor, and then sat down displeased with his Professor. At the close of the recitation, he called the aggrieved boy to his side, and with wonderful compliment as well as sympathy, exclaimed: 'Quandoque bonus dormitat Homerus'—sometimes good Homer nods. When informed that weakness of eyes was the pupil's excuse, he was won to a friendship lasting as life."

"The writer will never forget," says Rev. Henry M. Dexter, D. D., "the kindness received from Dr. Hackett —then Professor of Latin at Brown University—when in 1836 and 1837, coming a mere boy, just from home, under his instruction; nor how gently he bore with all classical crudenesses, and with what a fine and generous sympathy he loved to lift what was really worthy of a student in his pupils daily upward toward a higher and broader life. Nor does the vision of his nervous and magnetic face—comparatively youthful then—fade out of the pleasantest vistas of memory."

"For the first six months," writes Dr. Wilson, "I was under his special care and guardianship, boarding with him at the 'Mansion House.' I formed a very warm attachment to him as a kind and judicious friend, and always cherished the highest regard for him as a teacher and scholar."

The American Biblical Repository, for January, 1838, contained an article: "On the Infrequency of the Allusions to Christianity in Greek and Roman writers. Translated from the Latin of H. G. Tzschirner, by Professor H. B. Hackett."

Professor Hackett remained four years in Brown University. As connected with the close of his residence in Providence, and the beginning of that in Newton, the concluding part of Dr. Hackett's paper on the Rev. Mr. Nott may be fitly given here:—

"Several years after this we were brought together again, at Providence, R. I. He was called there to supply the pulpit of the First Baptist Church during the absence of the pastor, Dr. Hague. At the close of this period of service here, which lasted several months, Mr. Nott was invited to the Federal Street Baptist Church, in Boston. He was recommended to that church by the special testimony of Dr. Wayland, who, as one of his hearers at Providence, had been led to form the highest opinion of his qualification for that field of service. In the meantime I had become a professor in the Newton Theological Institution, and had thus an opportunity to renew and extend my intimacy with Mr. Nott. He preached the sermon at my ordination at Newton on entering on my professorship there. After his removal to Maine I saw him less frequently, but always felt his presence, though separated, almost as much as if we were in the habit of daily association. That was one of his marked peculiarities, that though out of sight, he left with his friends a sense of personal presence which made him a helper, reprover, guide; so that once knowing him, one felt that he was never separated from him."

# CHAPTER IV.

## 1839–1842.

BEGINNING OF PROFESSORSHIP AT NEWTON AND ORDINATION.—FIRST FOREIGN TOUR.—THEOLOGICAL STUDIES IN GERMANY.—SERVICES TO BAPTISTS IN DENMARK.

On the fifth of August, 1839, Mr. Hackett was elected Professor of Biblical Literature and Interpretation in Newton Theological Institution, and removed to Newton Centre in September following, where he was ordained to the Christian Ministry, December 8th, 1839.

The subjoined account is from the Christian Watchman, for December 13th, 1839:—

"ORDINATION.—By an Ecclesiastical Council, convened at the request of the First Baptist Church in Newton, on the 8th inst., Horatio B. Hackett, Professor of Biblical Literature and Interpretation, in the Newton Theological Institution, was ordained a minister of the gospel. The following was the order of the public exercises on the occasion: Reading of Scriptures, by Rev. Professor Ripley; Introductory Prayer, by Rev. W. H. Shailer, of Brookline; Sermon, by Rev. H. G. Nott, of Boston; Ordaining Prayer, by Rev. N. Medbery, of Watertown; Charge, by Rev. Professor Chase; Right Hand of Fellowship, by Rev. Professor Sears; Concluding Prayer, by Rev. J. S. Eaton, of Hartford, Ct.

The sermon was founded upon the words of our Lord to his disciples, Luke xxiv, 49: 'But tarry ye in the city of Jerusalem until ye be endued with power from on high,' and was an excellent illustration of the sentiment, 'that the minister of the gospel needs an extraordinary measure of the Spirit of God.' The whole discourse was practical and spiritual, and we presume every minister present retired with a heart responding to the truth uttered by the apostle, 'I have planted, Apollos watered, but God gave the increase.' And we hope that this truth will *never* be forgotten by those who labor for the conversion of sinners, and the spiritual prosperity of the saints."

Professor Hackett was the fifth on the list of fifteen professors whom Newton Theological Institution has had. His predecessors were still connected with the Institution when he joined it, with the exception of the lamented Rev. James D. Knowles, who died the year before. They were: the Rev. Irah Chase, D. D., the Rev. Henry J. Ripley, D. D., and the Rev. Barnas Sears, D. D., LL. D.

In 1823, Professor Chase, then of Columbian College, had been at Halle, Leipzig and Göttingen; and had prosecuted in Holland, as well as in Germany, his favorite researches in church history. At the end of November, 1825, he commenced alone the work of instruction at Newton, under the auspices of the Massachusetts Baptist Education Society. He had intermitted his labors in 1832–3, to cross the ocean a second time, to inaugurate a Baptist Mission in France. This was not the only occasion on which he rendered delicate and successful

service to Christian missions. Dr. Hackett said of him, at the time of his death, in 1864:—

"His agency in founding the Newton Theological Institution was no doubt the great monumental act of his life, as it is also the best known; but he was active and influential in other ways and in other spheres. I am confident. that, as the beginnings of this later growth and activity of our denomination are studied more and more, the name of Irah Chase will come out to view more and more distinctly, and will take its place among the names which future generations will cherish with gratitude and honor.

"Dr. Chase held with great tenacity the peculiar views of the denomination to which he belonged. He believed them to be not only true, but important to the best welfare of men and the purity of the Christian church. No one among us has examined these points more thoroughly or discussed them more frequently or with greater ability. His contributions to this particular department of study are, I suppose, not less valuable certainly than those of any Baptist writer who has appeared in this country."

The Rev. Dr. Ripley entered into his rest about six months before Dr. Hackett's decease. For the greater part of nearly fifty years, from 1826 till 1875, his activities, in different spheres of service, as Professor, and Librarian, were largely devoted to the Institution at Newton. He is known as an accomplished scholar and writer, and a devout Christian. He was graduated at Harvard College, in 1816. To those who saw the well-preserved, small, quietly active, courteous man, in his last days at Newton, it was startling to think that well-nigh sixty

years had passed since he was the contemporary at Cambridge, of Prescott, Palfrey, and Sparks, in the classes just before him, and of Bancroft and Cushing, in the class that followed his own.

The Rev. Barnas Sears had now been four years connected with the Institution, having been appointed to a professorship after his return from an extended residence in Germany for purposes of literary culture. He had been in the lecture rooms of Hermann and Böckh, an early figure in that procession of American pilgrims, which had been headed by Everett and Ticknor. He had also been the instrument of distinguished service to religion, at the origination of the Baptist Mission in Germany.

With these scholarly men as associates,—Professor Chase, in the department of Ecclesiastical History; Professor Ripley, in that of Sacred Rhetoric and Pastoral Duties; Professor Sears, in that of Christian Theology;—Professor Hackett was now fairly inducted into the great occupation of his life,—the advancement of Biblical scholarship.

"Many of his college pupils," says Dr. Samson, "enjoyed his instruction in his new field. Here a new and limitless field of scholarship was developed, for the whole range of literature, Asiatic and European, was called into requisition in seeking a complete interpretation of the inspired revelations of the Old and New Testaments. Few German and still fewer American philologists were the peers of Professor Hackett in their comprehension of the varied elements that make a master in the department of Biblical Exegesis. Professor Hackett was a rare teacher in his own chair.

"Professor Hackett, moreover, was a practical example of Coleridge's maxim, that to know fully any one thing, a scholar must have a general knowledge of all things. He knew that his department bore a close relationship to the other three embraced in the curriculum of a theological seminary; that of Biblical theology, that of church history, and that of pulpit rhetoric and pastoral duties. In each of these his remarks at times showed comprehensive thought. In the Epistle to the Romans, when students fresh from the discussions of Gospel doctrines would press Professor Hackett with the question, 'Does not Paul teach *this* doctrine?' he would always show himself abreast of the Theological Professor in his analysis. The most masterly of his replies when, one day, several keen questioners were pressing him, was this: 'Young brethren, I think it quite as important to note what Paul *does not say* as what he *does* say.' In the history of doctrines and of ecclesiastical practices, the change of church relations which Dr. Hackett had in youth been obliged to make, gave him an outline of the entire range of human thought when brought into contact with the sacred Scriptures, which could but add precision in his work as an interpreter. And yet so nice was his sense of personal propriety and of social courtesy, that never in the class-room or the meeting of Christian ministers did he allude to any distinctions in denominational views; for he seemed never to allow himself to imagine that Christians could be other than 'of one mind and of one heart.' Yet, again, conscious how his close study weakened his physical frame, laboring to repress, yet to give reins to his fervent soul when he

addressed an audience, some of his pupils will never forget his heartfelt congratulations when he listened to mere youth, who could make the learning acquired in his class-room a power to move men whom his feeble voice could not reach.

"Those who, both in college and in the theological seminary, were favored to have Dr. Hackett as an instructor, cannot but remember him as Timothy must have regarded Paul when the great apostle, in his advanced life, addressed him, thus: 'My own, my dearly beloved son in the faith.'"

After he had been two years at Newton, Professor Hackett made the first of his five voyages to the old world. His purpose was a year's residence in Germany, to enjoy the opportunities of professional study at the Universities of Halle and Berlin. He sailed from Boston Sept. 1st, 1841, with Professor John L. Lincoln, LL. D., who had lately been tutor at Brown University, as his companion, and arrived at Liverpool on the evening of Sept. 14th. Less than a week was spent in London. It included, besides the sights of the city and of Windsor, a visit to Parliament, when Sir Robert Peel had just become premier, with a large and well-organized majority in both houses; and also an opportunity of hearing the Honorable and Reverend Baptist W. Noel preach, who was still, and until 1849, an Episcopalian clergyman. He sailed for Hamburg the 22d of September, arriving on the twenty-fourth. He stayed here several days, attending Sabbath service at the Rev. Mr. Oncken's church, although without meeting him, as he was absent on an extended missionary tour. He wrote to the Missionary

Board in high terms of the value of Mr. Oncken's labors, which he took pains to ascertain, and also with respect to the condition and prospects of the brethren in Denmark. Thence, by way of Magdeburg, he came to Leipzig, at the end of the month, remaining there nearly a fortnight, and receiving many courtesies from that Christian gentleman, his friend, Mr. C. C. Tauchnitz, of the great publishing house. Of sixty professors in this University, founded in 1409, the oldest in Germany except that of Prague, not one could be accounted orthodox. He first saw Tholuck, at Halle, on Sabbath, October twelfth, going out from Leipzig, and returning on the same evening. Two days later, he commenced his residence at Halle, which lasted six months. During this whole year he was extending by systematic study his knowledge of the German language, which he had long read with facility.

When the lectures began, October 25th, he understood Tholuck pretty well. Three days after, he listened to the great Gesenius, who, five days before the next 28th of October came round, had died. It was to the lectures of these two eminent men that Professor Hackett chiefly devoted his attention. Gesenius had announced a course upon the Psalms, but, as is frequently the custom, departed from the programme, and gave one upon Genesis. Tholuck, in like manner, had announced the Passion and Resurrection, but gave the Sermon on the Mount. Tholuck impressed his new auditor as displaying astonishing activity of mind. The veteran, who has lived to mourn his American friend, but whose own frail life had been almost despaired of twenty years before the time under review, was at the height of the powers which he

so long maintained. He had a prodigious memory. He devoted in general about three hours to study, from six to nine, A. M. He would lecture four hours during the day, and invite students to tea at eight in the evening. His conversation was very stimulating, and marked by appreciation of the merits of his contemporaries, even when, as in the case of Ewald, whose Commentary on Canticles he praised, there were great differences in their general views.

While the reaction from rationalism had been considerably marked in fifteen years, its sway was still powerful. It was in 1825 that Tholuck delivered his memorable speech against the Rationalists, in London. At his first lecture in Halle, the room was crowded with hostile students, and even members of the Faculty were present with the same spirit. There was great confusion, and he long endured molestation. Even up to this period, Hengstenberg, though he now began to be respected, had been ridiculed. Tholuck could but lately mention the name of Olshausen without eliciting the same sentiment. About this time Hävernick was appointed Professor at Königsberg, succeeding a rationalist. Two hundred students went out as he discoursed, and in the evening serenaded his rival for the post.

When Tholuck preached, he appeared in his greatest power, and it seemed to his American auditor, on the first occasion, that he had never witnessed such profound attention given to a discourse from beginning to end. His fortnightly social meetings, of an instructive and devotional character, were very beneficial to the students.

Gesenius at this time was just bringing out the four-

teenth edition of his smaller Hebrew Grammar. After hearing him lecture, his new listener says: "His vivacity is great, and the effect of it shows how important a quality it is to every teacher." He was given to amusing his audience, and laughed frequently, sometimes without any response from his auditors. He often, at this period, omitted lectures, posting up a notice that he was unwell, which the students suspected of being a pretext to secure time for more uninterrupted private study. To the young American professor of thirty-three years, calling upon him, the German of fifty-five seemed old, but zealous and young in studies. On one such occasion, Gesenius showed him the first Hebrew grammar ever written by a Christian, that of Reüchlin. On another, he animadverted on Hegelianism as having no God, no immortality, and uncertainty about Jesus Christ.

Another lecturer to whom he listened was Professor Rödiger, reputed the ablest Arabic scholar in Germany.

About a fortnight after his arrival, was celebrated the third *Jubilæum* of the Reformation in Halle. Appropriate services took place in the *Aula* of the University, including an address by Tholuck, mainly historical, reviewing the theological history of the University. After a Latin address by Wegscheider, Dean of the Faculty, various academic degrees were conferred, among them that of Doctor of Theology upon Professor Robinson, specially for his services as an explorer, — "*Eduardum Robinson, theologiæ apud Neo-Eboracenses in America Professorem, qui itinere nuper in Terram Sanctam suscepto, geographiam sacram mirifice illustravit.*"

Just before the Christmas holidays, the students sere-

naded the distinguished Liszt, who had been playing for several days in the place, his concerts being attended by several of the professors, including Gesenius and Müller.

At a celebration, January 26th, 1842, in honor of the Christening of the Prince of Wales, attended by professors of the University, citizens, and English residents of Halle, Professor Hackett made a speech, offering in conclusion, the sentiment, "The prosperity, now and ever, of the University of Halle–Wittenberg?" Other toasts on the occasion were: to the King of Prussia, by Dr. Samuel Davidson; the Queen of England, by Gesenius; the President of the United States, by Pernice, a Jurist professor; and the Prince of Wales, by Leo.

Besides his own more immediate studies, he acquainted himself with the methods of education in vogue about him, and heard celebrated lecturers in different departments at Halle and Leipzig. Among these, in one day at Leipzig, were Hermann, in Latin, on the Persæ of Æschylus; Tuch, Westermann, Krehl, and a member of the Medical Faculty. He had gone thither for relaxation and to see the spirit of the place. It is affecting to read the entry in his journal, sad presage, but too true:— "Was during the whole day almost sick enough to relinquish all business. I must learn to combat such feelings, for I have before me the prospect of having to contend much of my life against such adverse influences."

Other names on the list are Wachsmuth, Winer, Müller, Ulrici, Erdmann, Heinrichs, Pott. While he thus breathed the atmosphere of the land of scholars, he was not unduly affected by the volatile elements of ephemeral criticism floating in it. He preserved his independence

and sobriety of judgment, as is attested by the following words:—

"I must more and more distrust the critical judgments which so many of the German scholars pronounce so confidently, respecting the usage of language in the Bible. I have heard some of them attempt the English; and if there, where the forms of thought and expression come so much nearer to those of their own tongue, they succeed so poorly, how much more danger must there be of this, in respect to languages which have so long ceased to be living ones, and where the whole structure is so foreign to our occidental modes of conception and speech."

The thorough, rigorous, early drill in the schools, which, in any land but Germany, might seem likely to hang clogs upon the spirit of wild speculation, instead of furnishing it wings to fly away with, interested him. He thus describes an exercise of a class in Hebrew, at the Orphan House in Halle:—

"A translation out of Greek into Hebrew, Luke vii, 11–17. First, a student translated the Greek into German. Then another took a verse and gave the Hebrew, word for word, or phrase for phrase, the teacher meanwhile objecting or correcting, with explanations, as the case might require. Then the teacher called on another to dictate the whole verse, while he (the teacher) wrote it on the blackboard, without points. Then another was required to name the points with which the words should be written, which the teacher meanwhile, as they were mentioned, inserted, asking at the same time why it was so, and not otherwise, and if mistakes were

made, stating the fact, and requiring the correction. This verse being disposed of, another was taken up in the same manner. During the hour they went over verses 11 to 15 inclusive."

On one occasion he notes hearing two students examine each other in the history of Paul, as related in the New Testament, and out of it, and was astonished at the accuracy of the knowledge which the examination elicited. On the other hand, he was told that the students, after coming to the University, particularly those of law and medicine, but also those of theology, usually go back in knowledge of languages, specially of Greek.

Near the end of March, he made a short visit to Dresden, and then returning to Halle, took leave of his friends there.

Concerning the journey from America to Europe, and the residence in Halle, which has been sketched, Professor John L. Lincoln, LL. D., of Brown University, responds to an inquiry :—

"I sailed from Boston, September, 1841, in company with the late Dr. Hackett, with the intention on the part of both of us to spend some time in Germany as students. I had known him in college, in my Senior year, 1835–6, though I was not under his instruction. He left Brown for Newton in 1839, and in that year I left Newton, where I had been a student, and came to Brown as a Tutor. During those two years, 1839–41, I often had occasion to see him, sometimes at Newton, and sometimes at Providence, so that we were ready, in the fall of 1841, to complete a plan we had been forming to study in Germany. We went to Liverpool, thence to

London, where we made a short stay, and then to Hamburg, where we had our first experience with the practical study of German. I shall never forget the three or four days and nights which we there devoted to the task of studying German, and of using it, so far as we could, in intercourse with the people. Then we made our way to Leipsic by *diligence*, for there was then no railroad, except for part of the way.

"In that *diligence*, on the first night — a cold and raw one — I remember well Hackett's first encountering German *smokers* on their own soil. He could not endure tobacco in any shape — at least at that time. The vehicle carried only four, and two German gentlemen were our *compagnons de voyage*. No sooner were they comfortably seated than out came their pipes and tobacco pouches, and they got all ready to smoke and were just lighting up, when one of them, for mere *form's* sake, turned to us and said, 'Nicht unangenehm?' Poor Hackett hadn't yet much colloquial German, but he worried out, 'Ja, *macht krank*.' You may imagine the strange look, the look even of disgust, of our Teutonic friends at this reply—but they were polite enough to forego their 'occupation,' and so Hackett escaped his *Krankheit*.

"We staid several weeks at Leipsic, at a hotel, still very busy with the German, and as I was the younger of the two, and as my companion was rather reserved, and didn't like to *air* his German till he was sure it was of good quality, I had to make most of the advances when we went about among the people. Finally when the time for the opening of the winter *semester* came,

we went to Halle and established ourselves there as students of the University. We were constantly together there in our rooms and at the lectures, and in society, especially at Professor Tholuck's, during the winter, and indeed until the end of April, I think, when Dr. Hackett went to Berlin for the summer, leaving me in Halle, as I did not mean to go to Berlin till the fall.

"I am inclined to think that Hackett never spent six months of more intense intellectual activity than during that fall in Halle. I know that we often said to each other, at the close of a hard day's work, that we were never so conscious of daily progress in study, under the perpetual pressure of the noblest incentives, as in those first months of study in Germany. It was far less common then than now for Americans to study in Germany, and we felt in their full force intellectual influences which are now more widely diffused."

"Excuse me for this rambling letter. Your question brought up so freshly that voyage to Liverpool, and the events of the succeeding weeks and months, that I couldn't refrain from setting down a few words about our lamented friend. He was a good man and a true scholar. His *simplicity* in those earlier days—simplicity in the best sense of the word—I shall always remember. He was as simple as a child in his inquiries for truth, in his eagerness for knowledge, and in his dutiful devotion to its acquisition and fullest appropriation."

From Halle Prof. Hackett proceeded to Berlin, where he arrived on April 4th. A few days after, he called on Dr. Maerke, who was rejoicing with great enthusiasm over the discovery of a God—who had escaped Creuzer,

and all the other explorers of ancient mythology. His residence in Berlin lasted about four months. As the lectures did not begin until April 18th, he had opportunity to become acquainted with the vast city. Among its prominent monuments, that to the great Frederick, in its principal and celebrated avenue, was now in course of erection. In his German studies at this time he read Goethe and Lessing. He resorted particularly to the classes of Neander and Hengstenberg. He also took occasion to hear Uhlemann, Twesten, Vatke, Ranke, and others. He made the acquaintance of the Rev. Mr. Lehmann, the Baptist pastor in Berlin, worshipping with his church, which had been recently molested, it having been the centre, during this year, of great religious interest.

Persecution of the Baptists, as has been intimated, was also active in Denmark, and Professor Hackett, and Professor Conant, then of the Hamilton Literary and Theological Institution, residing temporarily in Europe, proceeded to Copenhagen, in August, 1842, as an American deputation in their behalf (an English delegation having already visited the country for the same purpose). Professor Hackett was appointed to this service by the Board of Managers of the Baptist General Convention for Foreign Missions, and Professor Conant by the American and Foreign Bible Society, in the United States of America. The Memorial volume of the Missionary Union records that they met and consulted with several government officers and persons of influence, and valuable concessions were obtained. On returning home, Professor Hackett made an oral report of his mission, which he was requested to write

out, after having received a vote of thanks for the very able and satisfactory manner in which he had fulfilled his appointment. This most interesting paper may be found in the Baptist Missionary Magazine, of November, 1842. It relates at length the objects of the mission, the arrival at Copenhagen, and the events which had previously occurred there, the situation and number of the brethren, interviews with them and with officers of the government, and others, testimony to the character of the brethren, and other relevant matter. The following passage is of special personal interest :—

"We were not allowed to prosecute the objects of our mission wholly without molestation. As illustrating the laws of Denmark in regard to our denomination, it may be mentioned, that at the close of our first day's proceedings, we received a summons from the police, saying that we must present ourselves at the travellers' office the next day at 11 o'clock. We had reason to suppose that our labors were now at an end; that we should be taken possibly for a while into custody, or at all events required at once to quit the country. Our only hope now was to postpone this result for one day more, and thus gain time for a journey to Roeskilde, some fifteen miles distant from Copenhagen, where the Estates was then in session. Without this, our main object would have been lost. On our return from this journey, which we took on the day following, we found that the summons in question had been renewed, and the next morning we presented ourselves accordingly at the bar of the travellers' office. 'Information has been brought here,' we were told, 'that you belong to the sect of the Baptists.

Is it true?' We, of course, pleaded guilty to the charge. 'You are aware,' continued the officer, 'that in Denmark this is a prohibited sect.' We answered that we knew it. 'And also,' showing us at the same time the law, 'that no person is allowed to come here to do anything for its promotion.' On the latter point we were in some danger of being a little embarrassed; but on desiring that the law might be somewhat more exactly explained, we were told that it meant, at least in our case, that no one should come there to preach, and make proselytes or baptize. Being able to say, that we had not done this, or come thither with that design, we were acquitted and permitted to take our leave."

In incidental reminiscences of this episode, which Dr. Conant published in 1875, he says of the good Bishop of Zealand, who afforded a marked contrast with his subordinate, the Dean of Copenhagen: "Though he claimed that the King must be faithful to the Church, the Church being the foundation of his Throne, he was deeply moved by Dr. Hackett's earnest and pathetic appeal for those sincere believers in God's word, who asked only liberty to serve Him as they were led by His word and Spirit. The good old man, at parting, proffered both his hands, with tears and his blessing."

August 15th they left Copenhagen for Stralsund, twenty dear friends bringing them on their way. On the 17th, they reached Berlin. The next day Professor Hackett took leave of Neander. On the 19th he bade adieu to the city, and taking Leipzig, Naumburg, and Frankfort-on-the-Maine in his way, on the 24th went up the Rhine to Cologne. He took passage from Ostend,

and proceeding to London and Liverpool, embarked for home in the Great Western, a year and two days after leaving Boston. He landed in New York, and reached Boston and Newton September 20th.

## CHAPTER V.

### 1843–1851.

LITERARY LABORS:—ANNOTATED WORK OF PLUTARCH;—TRANSLATION OF WINER'S CHALDEE GRAMMAR;—HEBREW EXERCISES.—TEMPORARY SERVICE IN ANDOVER SEMINARY.—LIBERALITY OF CHARACTER.—FIRST EDITION OF COMMENTARY ON ACTS.

With the beginning of the Seminary year in October, Professor Hackett resumed his duties of instruction. As auxiliary to their highest usefulness, in order to advance the study of the classical Greek authors, as a sort of parallel course with that of the Greek Testament, he soon set himself to prepare an annotated edition of Plutarch's treatise on the Delay of the Deity in the Punishment of the Wicked. This weighty, acute and elegant tractate was a life-long favorite with him. Its high tone of philosophic thought was congenial with the dignity of his own mind, and its argument was especially satisfactory to his reason, as anticipating the best efforts of Christian writers, when discussing the same subject within the same limits of natural religion. On the value of his labor in this volume, the verdict of a competent judge will be hereafter cited. The preface is dated December 27th, 1843.

This was his thirty-fifth birthday. It may be lawful, for once, to invade the sanctity of the supplications habitually recorded on this anniversary, for a period of more than fifty years, so far as to note this petition: "Especially be pleased to put thy blessing on labor which has so long occupied me, and which I have been permitted to bring so near to a conclusion. May it increase my means of usefulness and of doing good. Help me ever to consecrate to thee the fruit of all my studies."

In a prospective course of private studies, to occupy in succession a period of several months, he enumerates in the middle of the year 1844, French, Chaldee and Syriac, Modern Greek, and Sanscrit. November 3d of this year, he preached at Old Cambridge, as he records, "with increasing conviction that I must work out my destination as a student. I acquiesce."

"After he became a Professor at Newton," writes Dr. Park, "I read to him, for his criticism, two or three essays which I was intending to publish. His criticisms were so respectful, and were expressed with so unfeigned a depreciation of himself, that I never dared to read any more essays to him. His proposal of emendations appeared to give *him* more pain than his decided censures would have given *me*. I shrank from subjecting him to such pain. Still, in these very interviews, made so embarrassing by his diffidence of himself, he would become interested in the defence of some principle, and would refute the objections of the most eminent men who had written against that principle, and would denounce the reasonings of those men, as if he were inveighing against the blunders of some careless pupils. I have often been

amazed at his reverence for personalities, *when he was thinking of persons;* and at his utter disregard for personalities, *when he was thinking of principles.*

About a year and a half after his first volume, Professor Hackett gave to the theological public his translation of Winer's Grammar of the Chaldee Language, as contained in the Bible and the Targums. Four appendices, by the translator, contained appropriate information, explanatory and bibliographical. This work, too, was connected with his daily instructions, the more immediate object of its publication, as the preface, dated June 21st, 1845, says, being "the accommodation of some of my own pupils, who had expressed a desire to attend to the study of the Chaldee." In it he refers gracefully to Professor Stuart, quoting his remarks as those of "a distinguished biblical scholar, to whom the writer acknowledges himself indebted, in common with so many others in our country, for his first instruction and impulse in sacred studies." In this year, 1845, Professor Hackett received the degree of D. D. from the University of Vermont.

The influence of the German sojourn, as well as of his early inspiring instructors, is seen in his literary performances and projects at this time. In January, 1845, the first number of the second volume of the Bibliotheca Sacra contained his critique on the Life of Jesus by Strauss. Towards the end of the year, he enumerates as works he would like to write: "1. Chaldee Reader. 2. Syriac Grammar and Chrestomathy. 3. Introduction to Old and New Testaments. 4. Theological Dictionary. 5. Critical Studies in the Gospels. 6. Analecta on the Psalms. 7. Hebrew Guide for writing. 8. Commentary

on New Testament!!!" He was aghast at his own list, but follows it with the resolution to exert himself, and prayer that he may be enabled to bring something to pass. Though few of the works, as above entitled, ever appeared from his pen, yet many of his studies in those directions have found expression in his great work of editorship, many years after, on Smith's Dictionary of the Bible, and in periodical literature. Very soon after, in January, 1846, appeared his able article in the Bibliotheca Sacra, "Synoptical Study of the Gospels, and recent Literature pertaining to it." In less than three weeks from the time of jotting down the above list, he began, not an easy task, to sketch out a plan for one of the works it contains, a Hebrew Guide. The preface is dated some sixteen months after, April 7th, 1847. The full title is: "Exercises in Hebrew Grammar, and Selections from the Greek Scriptures to be translated into Hebrew, with Notes, Hebrew Phrases, and References to approved works in Greek and Hebrew Philology." As a motto, are appended the words of Melanchthon, "*Scriptura non potest intelligi theologice, nisi ante intellecta sit grammatice.*" The author justly says: "The number of pages which it contains is not large, but it is large enough to give employment to any amount of linguistic attainment or critical skill, which the most mature scholar might be able to bring to such a work." His original intention had been to translate and adapt some German publication of the same general character; but, on examination, he was unable to find one which possessed all the requisites for the object in view, and was obliged to assume the harder task of making essentially a new book. The contents

were divided into three parts: Exercises in the punctuation of Hebrew words; Exercises in translation from Greek into Hebrew; and Exercises in the punctuation of unpointed Hebrew text. One of the latter was on the account of the Widow's Son restored to life, Luke VII, 11–17, done into Hebrew. It was the passage which he had heard translated from the Greek into German, and then into Hebrew, at the Orphan School in Halle, in 1842, an account of which has already been given, and which he prefaced in his diary, "The exercise was one which I ought never to forget." He remembered it to good purpose, if, as seems not unlikely, it had its agency in occasioning the work under consideration. The appendix, of a few pages, gave the views of Gesenius and Winer on the Method of Hebrew Study. The volume has now been for many years out of print. For more than eight years before his death, Dr. Hackett himself had been without a copy, having lost his last one at Newton. Traces of his studies while preparing it are accessible in two articles in the January number of the Bibliotheca Sacra for 1847, "The Structure of the Hebrew Sentence," and "The Greek Version of the Pentateuch, by Thiersch." A year later, the same periodical contained, from his pen, an Analysis of the Argument in the Epistle to the Galatians. From the outset of his career as a theological teacher, he had been studying and teaching this epistle, and it continued to the end to be one of the great studies of his life, so central and vital is its membership in the organism of Scripture, so pregnant is it with historical and doctrinal statement and implication.

Early in March, 1848, he visited Andover by invitation,

and rather reluctantly decided to render temporary service in the Greek studies in the Seminary there. The engagement was for some five weeks, and embraced twenty-two exercises. The attendant excitement and the travel back and forth made the labor, though pleasant, a somewhat exhausting one.

About this time he records feeling the need of enlarged inquiries on different classes of subjects, to counteract specialism. The wisdom of such a perception is not to be questioned. But it may be affirmed that one marked feature of the impression which he made on all who came to know him, was, that he had a broad interest in the great characters and events of history, and of the time in which he lived. He was never in danger of losing his human sympathies, or of sinking the man in the scholar. There was a severity in the lineaments of his face, that was the appropriate stamp of a fine spirit, subjected to the processes of disciplined thought and ennobling emotions, but you could not tell as you gazed upon the face, or marked the erect figure when he walked, whether the evident gentleman and scholar were physician, lawyer, statesman, or divine. In his own loved employment, his professional interest in the scholastic spoils of interpretation was subordinate to his interest, as a man, in the plain meaning of the Scriptures, by which his race was to be judged, and might be saved.

This view of his character is illustrated by a leaf from his journal, under date of Sabbath, March 5, 1848, which begins with recording the texts of the day's discourses. It should here be said, that his pastor for twelve years, and his neighbor almost from the first of his residence at Newton,

as well as his contemporary at Andover Seminary, was that accomplished scholar, poet, and divine, the Rev. S. F. Smith, D. D. The journal continues: "At my request the hymn by J. Q. Adams, on the shortness of time, was read at the opening of the afternoon service. His death took place February 23d, twenty minutes past seven, P. M., in the Capitol at Washington, —*æt.* 81. I should like to see a discriminating sermon on the difference between a philosopher, in the world's acceptance of this term, and a Christian. I must read the writings of the ancients, as Seneca, Marcus Aurelius, and the like, and endeavor to form for myself a more precise idea of the character of these men. I have reperused to-day some of the pages of Hess's Life of Christ, which relate to the last scenes of his history. L. F. O. Baumgarten-Crusius has treated this subject in his Commentary with a fulness which will furnish me great assistance when I have occasion to enter on the critical study of this part of the gospels. I think I can say with truth, that the investigation of the Scriptures appears to me a work of more importance than any other which can engage the attention of the human mind, and that on this account, and not merely on account of the intellectual and literary interest which I find in such pursuits, it is taking stronger and stronger hold of my feelings. I *do* feel that all the certain light which shines upon that spirit-world which lies beyond this, comes to us through the medium of the inspired volume."

Four years and a half elapsed between the publication of the "Hebrew Exercises" and the appearance of the first edition of the Commentary on the Original Text of

the Acts of the Apostles. Indications of the progress of the work during this time are to be traced in the publication of a few select portions in the Bibliotheca Sacra. It was interrupted by the author's severe illness in 1849, which commenced on the sixth of April, and had "well-nigh terminated his life," confining him to the house between three and four months. From this time he was more and more obliged to consign himself to seclusion, and avoid cerebral excitement. Thus he came to give up preaching, which in earlier years he had liked and practiced. In two months after convalescence, he suffered a piercing sorrow in the loss of his little son, William Richard, who died September 19th, 1849, his third child, and one of remarkable promise.

The Commentary appeared in 1852. The words of dedication are as follows:—

"The author is permitted to inscribe this volume to Augustus Tholuck, D. D., whose writings in illustration of the Sacred Word, and whose personal instructions, have caused his influence to be felt and his name to be honored in foreign countries as well as his own."

The work, a second edition of which was issued in 1858, is now out of print, the stereotype plates having been destroyed in the great Boston fire of 1872. Partly for this reason, but more because it sets forth Professor Hackett's views of his work of interpretation, and his aim and enjoyment as an instructor, the greater part of the preface to the first edition, dated Newton Theological Institution, October 31st, 1851, is here reproduced:—

"Those portions of the Acts, constituting the greater part of the whole, which relate to the great apostle, must

be thoroughly mastered before any proper foundation is laid for the exegetical study of the Epistles. It is the object of these Notes to assist the reader in the acquisition of this knowledge and discipline; to enable him to form his own independent view of the meaning of the sacred writer in this particular portion of the New Testament, and, at the same time, furnish himself to some extent with those principles and materials of criticism which are common to all parts of the Bible. If the plan of the work and the mode in which it is executed are such as to impart a just idea of the process of Biblical interpretation, and to promote a habit of careful study and of self-reliance on the part of those who use the book, it will be a result much more important than that all the opinions advanced in it should be approved. It is a result beyond any other which the writer has been anxious to accomplish. The grammatical references and explanations will enable the student to judge of the consistency of the interpretations given with the laws of the Greek language. The authorities cited will show the state of critical opinion on all passages that are supposed to be uncertain or obscure. The geographical, archæological, and other information collected from many different sources, will unfold the relations of the book to the contemporary history of the age in which it was written, and serve to present to the mind a more vivid conception of the reality of the scenes and the events which the narrative describes.

"No single commentary can be expected to answer all the purposes for which a commentary is needed. The writer has aimed at a predominant object; and that has

been, to determine by the rules of a just philology the meaning of the sacred writer, and not to develop the practical applications, or, to any great extent, the doctrinal implications of this meaning.

"The author can recall no happier hours than those which he has spent in giving instruction on this book of the New Testament to successive classes of theological students. May the fruits of this mutual study be useful to them in the active labors of the sacred work to which they are devoted. They are now sent forth into a wider sphere;—and, here also, may God be pleased to own them as a means of contributing to a more diligent study and a more perfect knowledge of his Holy Word."

The work was well received. The New Englander, for February, 1852, contained an extended notice, in which occur the words, "We do not believe that a Commentary in which the rule *ne quid nimis* is more observed, while nothing important is withheld, has ever proceeded from the American press."

Other tributes from foreign, as well as native sources, will be given when the period is reached at which this standard work received its final form from the author.

In a paragraph of the preface, not given above, the writer speaks of the state of his health as obliging him to relinquish for a time the duties of his office. This notice may introduce the second foreign tour of Professor Hackett, upon which he set out in a few weeks after his task was completed, receiving on the eve of his departure a most respectful and affectionate letter of parting salutation from the Junior Class of the preceding year.

# CHAPTER VI.

## 1851–1852.

### SECOND FOREIGN TOUR:—IN ENGLAND, FRANCE, ITALY, EGYPT AND PALESTINE, GREECE, GERMANY, FRANCE, GREAT BRITAIN.

Professor Hackett arrived at Liverpool, December 8th, 1851. The next day he went to see Mr. Howson, Principal of the Liverpool Collegiate Institution, the patient collector and elaborator of the historical material in the great work on the Life and Epistles of St. Paul, which appeared between 1850 and 1852, and with which the names of Conybeare, his predecessor in the office he then held, and himself are connected. On the following day he visited Lancashire Independent College, four miles from the city of Manchester, meeting Dr. Davidson once more, after ten years since their residence at Halle. From him, as from Howson, he met with a kind reception. Dr. Davidson reported the interest in Hebrew learning at the Universities as low.

After a few days in London, Professor Hackett proceeded to Paris, by way of Folkestone and Boulogne, arriving on the 17th of December. Like so many who have visited the strange, gay metropolis, he observed the repaired traces of "the recent outbreak," the latest recurrence of that chronic malady having taken place a

fortnight before, on the occasion of Louis Napoleon's *coup d'etat.* He remained there nearly a fortnight, spending an evening at Mr. Goodrich's (Peter Parley), the United States Consul at Paris, and visiting numerous places of interest, specially the Museum of the Louvre, where he was greatly attracted by the Assyrian collection, and its value for the illustration of the Biblical history of Nineveh.

Leaving Paris at the end of December, he journeyed to Lyons, and thence to Marseilles, where, after being obliged to summon a physician for a day or two, he embarked for Italy, on a Neapolitan steamer.

He was in Rome on the 10th of January, 1852. His first errand on arriving was to obtain letters from home; then he paid a hurried visit to the Coliseum. The next day was Sunday, when he attended the American Chapel twice, and wandered through St. Peter's. He staid until the 5th of February, exploring the treasures of the city.

At Naples, where his window commanded the Bay and Vesuvius, he spent two weeks, visiting Pompeii and ascending the volcano. February 24th he left Naples for Malta, being at the island on the 26th, and resuming the voyage the next day, reaching Alexandria March 2d. On this day he records going on deck at six o'clock, "and Alexandria and the low coast around it were near at hand. I was deeply affected at the thought of being so near to the Oriental world. I could not refrain (I confess it) from clapping my hands with a wild delight." Soon he was among the novel scenes of Cleopatra's Needles, Pompey's Pillar, the Pasha's magnificent palace, and the dreadful slave market. The next day he departed

for Cairo, where he spent about ten days, making excursions to the pyramids and to Memphis.

"The sun was hanging low as I left Cairo, on the 15th of March, to proceed across the desert to Syria; and after a march of two hours and a half we halted near the obelisk which marks the site of Heliopolis, the On of Scripture (Genesis 41 : 45). This obelisk at On is all that remains of that famous seat of the sun worship in Egypt. It is a granite shaft sixty feet high, inscribed with hieroglyphics. The eyes of Abraham and Moses rested upon it. Herodotus, whom we call 'the father of history,' looked up to it, as the relic of an already forgotten age. Plato sat and moralized beneath its shadow.

"Never can I forget my first night in the desert, in traveling from Egypt to Palestine. The appearance of an eastern sky at night is quite peculiar, displaying to the eye a very different aspect from our sky. Not only is the number of stars visible greater than we are accustomed to see, but they shine with a brilliancy and purity of lustre of which our heavens very seldom furnish an example. Homer's comparison, at the beginning of the Fifth Book of the Iliad (Cowper's Translation),

> "——bright and steady as the star
> Autumnal, which in ocean newly bathed,
> Assumes fresh beauty——"

was often brought to mind, as I remarked the fresh, unsullied splendor, as it were, of the more brilliant constellations.

"An oriental sky has another peculiarity, which adds very much to its impressive appearance. With us the

stars seem to adhere to the face of the heavens; they form the most distant objects within the range of vision; they appear to be set in a groundwork of thick darkness, beyond which the eye does not penetrate. Unlike this is the canopy which night spreads over the traveler in Eastern climes. The stars there seem to hang like burning lamps, midway between heaven and earth; the pure atmosphere enables us to see a deep expanse of blue ether lying far beyond them. The hemisphere above us glows and sparkles with innumerable fires that appear as if kept burning in their position by an immediate act of the Omnipotent, instead of resting on a framework which subserves the illusion of seeming to give to them their support.

"I had entered the tent erected for me, about dark, and, being occupied there for some time, the shadows of evening in the meanwhile insensibly gathered around us; the stars came forth one after another, and commenced their nightly watch. On going abroad, at length, a scene of surpassing beauty and grandeur burst upon me. I was in the midst of a level tract of sand, where no intervening object rose up to intercept the view; the horizon which swept around me was as expanded as the power of human vision could make it; and all this vast circuit, as I glanced from the right hand to the left, and from the edge of the sky to the zenith, was glittering with countless stars, each of which seemed radiant with a distinct light of its own; many of which shone with something of the splendor of planets of the first magnitude. I could not resist the impulse of the moment, but taking

my Hebrew Bible, read, with a new impression of its meaning, the sublime language of the Psalmist:—

'Jehovah, our Lord, how excellent thy name in all the earth,
Who hast placed thy glory upon the heavens!
When I consider thy heavens, the work of thy fingers;
The moon and stars which thou hast made;
What is man, that thou art mindful of him,
And the son of man, that thou carest for him?'

"I remembered, too, that it was probably in some such situation as this in which I was then placed, and on an evening like this, that Abraham was directed to go abroad, and 'look towards heaven, and tell the stars if he could number them,' and thus form an idea of the multitude of the posterity destined to be called after his name (Genesis 15: 5). I turned to that passage also, and saw a grandeur in the comparison, of which I had possessed hitherto but a vague conception."

Such is the record of a day, ascertained by the collocation of passages from the "Illustrations of Scripture," the reference of which is fixed by the aid of the Journal.

While at Naples, it may be here remarked, he expressed the opinion that a New England sky, at night, presented on the whole as fine a view as the Italian.

On the 27th the caravan reached Gaza, and the travelers were put in quarantine. On the next day, Sunday, some of them read together parts of the Bible relating to places they expected to visit. These days may have been further beguiled by one pilgrim, in making a list of questions on the archæology of Ruth, twenty-nine in number, which are on a loose leaf of his journal. Their answers, received in the further course of the journey, are embodied

in an article on the Book of Ruth, in the Dictionary of the Bible.

On being released, he proceeded, by way of Ascalon, Ashdod, Jaffa, Lydda, Remla, to Jerusalem, of which he obtained his first sight on April 2d. His first visit was to Gethsemane, as its locality and appearance were the last sight he strove to imprint upon his mind when departing. "It is the spot above every other which the visitor must be anxious to see. It is the one which I sought out before any other. We may sit down there and read the affecting narrative of what the Saviour endured for our redemption, and feel assured that we are near the place where he prayed, saying, 'Father, not my will, but thine be done;' and where, 'being in an agony, he sweat as it were great drops of blood, falling down to the ground.'"

In the course of a month's stay, he made excursions to Jericho, the Jordan, and Dead Sea, Bethlehem, Hebron, Tekoa, and Adullam. On Wednesday, the 28th of April, 1852, he left Jerusalem, passing out of the Jaffa gate at nine A. M. That very morning, as his "Biblical Researches" reveal, Dr. Edward Robinson entered it one hour earlier, on this his second visit to the Holy Land. One cannot but regret that the two friends should have so narrowly missed seeing each other, in the most interesting of earth's scenes. But they have met in Jerusalem the Golden, to go no more out forever!

A leisurely ride of three days and a half, through the heart of the ancient land of Israel, allowing an occasional *détour* to such places as Gophna, Shiloh, and Samaria, where he visited the Synagogue; and affording an oppor-

tunity of reading, on the spot of its utterance, the Saviour's conversation with the woman at Jacob's well, and of enjoying the charming scenery of the vale of Shechem;— brought the traveller, on the afternoon of Saturday, May first, to Nazareth, where he had desired to spend the Sabbath. His first sight of the humble village formed, as he records, one of the great moments of the journey. Further scenes or stages of his travels, were Mt. Tabor, the Sea of Tiberias, Safet, Tiberias, Magdala, Mt. Carmel, with whose beauty he was enraptured, Ptolemais or Akka, Tyre, upon whose ruins beneath the sea he looked down through the calm waters, with melancholy interest, in the long twilight which closed the tenth of May; Sidon, Beirut, Lebanon, Damascus, Baalbec. Returning to Beirut, he embarked thence, at half-past six o'clock, P. M., on May 25th. As it had given a special interest to the horseback ride from Carmel to Akka, to know that he was traversing the ground over which Paul and his friends passed on his last journey to Jerusalem, so, now, on his voyage, he was still further returning, very nearly, on the apostle's track. The next day at ten o'clock, he arrived off against Larnica, on the Island of Cyprus, and on the following night at two o'clock, A. M., came to anchor in the harbor of Rhodes. After eight hours the course was resumed, and on the 29th Smyrna was reached. Here he received tidings of the death of his dear friend, the lamented B. B. Edwards, late Professor in the Theological Seminary at Andover. A peculiar propriety will be seen in transcribing from the "Illustrations of Scripture," page 157, the tribute there paid to his memory:—

"I cannot write his name without emotions of sad but

tender interest. The journey to which these pages relate, was one which we had planned to execute together; it had been the subject of many conversations between us, and of long cherished desire on both sides. How much more useful and delightful would it have been in the society of such a friend! His failing health obliged him to relinquish the undertaking at the last moment, though not without a hope that he should live to accomplish it at a future time. It was otherwise appointed. It was my privilege to receive a letter from him, just before leaving the Holy Land, in which, with a touching allusion to his disappointment, he requested that, "as I plucked a leaf or gathered a flower here and there, I would lay aside one, also, for him;" and in a week from that time, on arriving at Smyrna, I heard that he had been called away to his rest in Heaven. He died at Athens, in Georgia, on the 20th of April, 1852. The impression of his character, so unique in its combination of modesty and sterling worth, and of his various intellectual endowments and attainments, will never be forgotten by those who knew him. The Memoir of his life and labors, so worthily prepared by his friend and colleague, the Rev. Dr. Park, will cause him to be remembered in future times. He was so long associated with all my anticipations of eastern travel, and was so constantly present with me in thought during the journey, that I have desired, not for his sake, but mine, to record his name on the pages of this humble memorial of our common enterprise."

Professor Hackett tenderly loved his friends. Already, on this journey, he had been reminded afresh of the loss which he, with a wide circle, sustained in the death of the

Rev. Nathan W. Fiske, Professor in Amherst College, "a man justly esteemed for his eminent talents as well as his virtues." He died in 1847, while on a journey in Palestine, and his remains lie buried in a small cemetery at Jerusalem, not far from David's tomb.

"My visit to his grave called up many affecting recollections of the past. He acquiesced cheerfully in the will of God; but it was impossible not to reflect how many natural feelings it would have gratified could he have been spared to regain once more his native land, and die among the kindred and friends whom it is ever a source of so much consolation to have near us in the last trying scene! *Paucioribus lacrimis compositus es, et novissima in luce desideravere aliquid oculi tui.* A Latin epitaph, setting forth his character in just terms, has been incribed on his tomb-stone. It afforded me a melancholy pleasure to adopt means for having two cypresses, partly grown, transplanted at the proper season, and placed one at the head and the other at the foot of the grave on Mount Zion, where his body awaits the resurrection of the just."

Leaving Smyrna on June fourth, and coasting along the plains of Troy, on the sixth he arrived at Constantinople, where he remained about a week, and met Dr. Hamlin, and the Hon. Mr. Marsh. It had been reserved for him, on returning from the East, to linger for a short time in the ancient home of Attic arts and learning, under the auspices of cordial welcome and attentions from the honored missionaries, Rev. Albert N. Arnold, then residing at Athens, and Rev. Rufus F. Buel, at Piræus. Arriving at Athens June 18th, a stay of ten

days included visits, among other places, to Marathon, Salamis, Nauplia, and Mycenaæ. On the 28th he left Piræus, and was four hours in running from there to Calimaki. "Here I took leave of Mr. Arnold, and how much the dear Athenians had won upon my heart I was not aware till I parted with this last member of the circle. I could not suppress the rising tear. The recollection of my intercourse with these friends is among the most delightful reminiscences of the whole journey."

July 4th he arrived at Trieste, and by way of Venice, Verona, Trient, Innsbruck, Munich, and Nuremberg, came, on the 16th, to Erlangen. Here, from ten to eleven o'clock, he heard Ebrard maintain the Aramæan original of Matthew, and from eleven to twelve, Hofmann lecture in Jewish history, on the period of the Judges. He found the latter affable, and heard him speak of Stuart, as well known. Leaving on the same afternoon, the next day saw him once more among the familiar scenes of Leipzig.

In a stay of four or five days, he heard Tuch, Kahnis, Winer, and others, and visited Winer, who was laboring on a new edition of his Grammar. In his parlor hung the picture of the transfiguration of Christ, by Domenichino. Fürst was making slow progress on his Hebrew Lexicon. At Leipzig he learned of the death of Henry Clay. A week was spent at Halle, renewing the pleasant associations of the place. Here he met Professor Herzog, who was at work on the Theological Encyclopædia. He made calls upon Hupfeld and Rödiger; heard the former, who was called from Marburg to the chair of Gesenius, lecture on Psalm 68th, and the latter, upon Isaiah; also, Müller, on Homiletics. He was anxious to know from

Hupfeld the prospects of the Hebrew Grammar, the beginning of which had now been some time published, but which was never completed. He notes that, on his second call, Hupfeld hardly alluded to his own studies during the evening. The great Hebraist was much interested in many subjects, specially church questions. He was lecturing on the History of the Old Testament, and intended to publish upon the theme. Rödiger was hoping to have his part of Gesenius's Thesaurus, left incomplete by the master's death, printed in the following spring. He had once more the high privilege of hearing Tholuck preach, who plainly retained his power and popularity.

At the end of the month, he again saw Hengstenberg, in Berlin, who was very cordial, and whom he found lecturing to large classes, though with an unattractive manner. Hengstenberg thought it improbable that Neander's exegetical remains would be published, as the main results of his studies were embodied in the Life of Christ, and the History of the Apostolic Church. Nitzsch was the most renowned professor. Vatke, so popular ten years before, was quite deserted. Taking in his way the Universities of Marburg, where, among other professors he called on Ranke, the brother of the historian; and of Giessen, where were Credner and Knobel, he arrived, on the third of August, at Heidelberg. Here he called on Umbreit, who had been thirty years in this University. He began his career at Göttingen, and remembered the days when Everett and Bancroft were there, in the time of Eichhorn. The beautiful scenery of the place, and the picturesque charms of the finest ruins in Europe were duly appreciated. Paris

was reached by way of Strasburg, and after a few days there, during which he visited Versailles, the traveller set out on the last stage of his extensive wanderings, arriving in London, by way of Dover and Calais, on the 13th of August.

Here he again heard Mr. Noel preach, this time, in his changed ecclesiastical relations. He revisited St. Paul's, and Westminster Abbey, and went to the new houses of Parliament, which had been opened since his former tour. He visited the University of Cambridge, and satisfied the longings of his heart by a trip to Salisbury, without finding there any names very closely corresponding to those in Salisbury, Massachusetts. He saw also the mystical relics of Stonehenge. He resorted to the British Museum, and remarked the superiority of the Assyrian collection to that in Berlin, or the Louvre. Other important relics, secured by Mr. Layard, he was informed, were, at this time, on the way from Nineveh.

On the way to Edinburgh, he visited Oxford. In the beautiful Scotch city, he heard Dr. Candlish preach. Among the sights which the city presented, he was much impressed with the terrible misery of the populace. He proceeded to the Trosachs, and the day after leaving there, found out the Tron Church, in Glasgow, and attended a week-day service in the chapel connected with it.

He embarked at Liverpool, in the Niagara, September 4th, 1852, ten years and a day from the time of his former return voyage. A part of the ocean passage was beguiled with "Uncle Tom's Cabin." The steamer landed at Boston, September 16th, and Professor Hackett was soon immersed in the avocations of the opening academical

year. During his absence, his revered friend Professor Stuart had passed away, on the fourth of January, 1852. Professor Stuart looked upon his former pupil as one who would have been his successor, but for his altered church affiliations.

## CHAPTER VII.

### 1852–1858.

EVENTS UPON RETURN.— REQUISITES FOR A SACRED INTERPRETER.— PUBLICATION OF ILLUSTRATIONS OF SCRIPTURE.—SECOND EDITION OF COMMENTARY ON ACTS.

A week after his return to America, an important and gratifying event took place in the life of one with whom, as a student in the Seminary, and as an associate in its Faculty, Dr. Hackett was connected, for twenty-two of the thirty-one years of his residence in Newton. His journal records, under date of September 24th, 1852, "Mr. Hovey was married this evening. May a useful and happy life be his portion." Few lives, it may be confidently said, are more useful and happy than his for whom this wish ascended, the present honored President of Newton Theological Institution.

Under date of October 15th, the death of Rev. John S. Maginnis, D. D., Professor in Rochester Theological Seminary, is entered in his diary, and, at the beginning of December, the bringing of the body, for interment, to Boston.

Dr. Hackett had been at home little more than a

month, when the whole country was thrown into mourning by the death of Daniel Webster. It seems to have been the occasion with him of noting down some reminiscences, as to events and dates, which have been employed in this narrative. In recalling the address of Webster to the Amherst students, in 1830, which he was on the committee to solicit, he has been heard to narrate that the great American was, at first, rather grum at being waked from an after-dinner nap. He came, however, at the appointed time, was taciturn on the way (his guide said), and gave the thrilling address which Professor Tyler has alluded to in his history of the College, and described for these pages.

Among the first duties of his return were visits to his mother, Mrs. John Davidson by re-marriage, at Methuen, and to the widow of his friend, Professor Edwards, at Andover. Almost his first literary labor was the sad yet congenial task of furnishing an estimate of the departed Christian scholar, imposed upon him by their common friend, Professor Park, then engaged in the preparation of a memoir.

At Dr. Hackett's funeral, Dr. Park spoke of the applicability of the eulogium thus called forth, almost word for word, to Professor Hackett himself.

It will be proper, then, instead of attempting, at a later stage, any labored estimate of Professor Hackett as a Biblical scholar, to give, in this place, at least an abridgment, which is all that the nature and limits of this memorial permit, of that fine conception of the character, which found such happy double realization, in the two friends.

"An able interpreter of the Scriptures must possess, to

say nothing of the moral requisites, two distinct classes of qualifications; they may be distinguished as the acquired and the natural. Among the former are to be ranked the philological attainments which lie at the foundation of all Biblical scholarship. Mr. Edwards attained here an unquestionable eminence. His devotion to ancient learning did not lead him to neglect the modern languages and their literature. He made up his mind, at an early day, that no one can be a respectable scholar in philology, unless he has mastered the German; and with this conviction he resolved to study it, until, as he once expressed himself to me, he could read any ordinary German book with as much ease as he could read a book in English. This facility he attained. It appears that our friend was more or less acquainted (if we include the mother tongue in which he so much excelled) with some ten or more different languages. It is not meant that he was expert in all of them; for no one who has any just idea of this sort of scholarship will expect of a man impossibilities. It is not in general creditable to a person to be known as having occupied himself with a great variety of languages; for in the majority of such cases it may be inferred with much certainty, that the individual has dissipated his powers, and learned very little to any good purpose. What I mean to say is, that Professor Edwards had drawn the several languages referred to within the circle of his studies, that he possessed superior skill in some of them, and was sufficiently acquainted with all of them to make them subservient to his usefulness in his profession. He would have taken a high rank as a philologist in any country. How few among us have a better

claim to that title! Whose knowledge has extended over a wider field, and been at the same time equally accurate? Who have treasured up such ample stores of learning, while they have performed so much other labor, sufficient of itself to engross the time and strength of ordinary men?

"But a Biblical critic needs certain other qualifications, which no mere skill in philology can bestow; which must be born in some sense with the individual, and inhere in his mental organization, though culture may modify and improve them. Language, considered simply as a matter of grammar, presents to the interpreter many unavoidable ambiguities; and to solve these, to ascertain the one definite meaning which the writer intended to express, the interpreter must be able to penetrate through the language to the mind of the writer, must gain his point of view, see and feel the subject, as far as this may be possible, as the writer himself saw and felt it. It is only by this faculty of perceiving the congruities of a subject, of reproducing another's train of thought in his own mind, that the student of a foreign language can settle many questions in interpretation,—that he can decide which of various possible ideas must be the true idea. The cast of mind necessary for performing this process I should ascribe to Professor Edwards in a high degree. He possessed a good judgment, comprehensiveness of mind, tact for seizing upon the main thought, facility in transferring himself to the position of the writer whose mind he would interpret. He had imagination and taste, could sympathize with the sacred writers as religious poets, and was not the man to confound a figure of speech with a

dogma or a logical proposition. I venture to affirm, that, had he lived to write a commentary on the Psalms, or a treatise on the genius of Hebrew poetry, such as he was capable of producing, he would have given to the world a performance of standard value; he would have brought to the task as large a share of the qualifications of a Lowth or a Herder as any man (that I know of) connected with sacred criticism, who has appeared in our country. Yet, with all this subjective power, he was free from extravagance, loved the simple in interpretation, neglected subtilties and conceits, and insisted that the word of God should be explained with a proper regard to the analogy of the Scripture and the dictates of a sound common sense.

"In speaking of him as a teacher, I ought first of all to mention his striving to be exact in his knowledge, his ἀκριβεία, his endeavor to teach what he taught with critical precision, and to train his pupils to that method of study. Allied to this quality, or rather an effect and manifestation of it, was his ingenuousness, his clear perception of what he knew, or what the nature of the subject allowed to be known, and his extreme solicitude not to transcend the limits of his knowledge in the opinions which he advanced. His crowning excellence as a theological teacher was, that he entertained so childlike a confidence in the Scriptures as the word of God, and could unfold their meaning with the moral power which can spring only from that conviction. It was this view of the Sacred Oracles, their character as the only authoritative source of our knowledge on religious subjects, that rendered him so anxious to ascertain the exact sense of what the Bible

teaches, and so earnest to inspire others with the same feeling."

A diploma, dated Halle and Leipzig, January 1st, 1853, certifies the appointment of Herr H. B. Hackett, Professor of Theology in Newton Centre (Massachusetts, U. S. A.), to regular membership in the German Oriental Association.

Three articles in the Christian Review, as well as several lectures, delivered to friends and neighbors, in the village churches at Newton, upon his Eastern travels, were so well received, that Dr. Hackett was led to embody them in the volume, already alluded to, entitled: "Illustrations of Scripture; suggested by a Tour through the Holy Land." It relates, chiefly, to the time between his departure from Cairo, March 15th, and his arrival at Akka, where he spent Sunday, May 9th, 1852,—a little less than two months. The contents, however, are not arranged chronologically, but topically, according to a design intimated in the title of the work, and disclosed in the preface, which is dated Newton Centre, August 23d, 1855. The book closes with these words: "Out of the many places that might be spoken of, I have selected a few which have some special prominence in the Bible, and deserve, therefore, to be made as familiar as possible to the mind of every reader. Would that what I have written might serve, in some measure, to furnish that knowledge, to render the study of the Scriptures more interesting and profitable to those who engage in it! How much would such a result augment the pleasure, already so great in so many ways, connected with my recollections of this delightful journey!"

The volume met with a very favorable reception, and appeared in a second and enlarged edition. It is stated that, in a copy of this work, belonging to the library of Rufus Choate, which was sold after his death, there was found written on the fly-leaf, by the eminent advocate, "Worth a hundred of the evidences of Christianity."

Other fruits of this journey were incorporated into the second edition of the Commentary on Acts, which appeared in 1858. "It has been of some service to me," he says in the preface, dated March 1st, 1858, "that since the publication of the first edition I have been enabled to visit the countries in which the Saviour and the apostles lived, and the cross gained its earliest victories. The journey has made it two-fold more a labor of love to trace again the footsteps of Paul and his associates, and should add something to the interpreter's power to unfold the history of their sufferings and their triumphs." Parts were rewritten, and the work was enlarged to the extent of about a hundred pages. The intervening six years had witnessed the appearance of many valuable works relating to the Acts, of which the writer had availed himself, as he continued to devote himself to the subject in his study, and at times in the instruction of his classes.

A notice, which was a thorough study, and one of love, appeared in the Christian Review, for October, 1858, from Rev. G. W. Samson, D. D. In that review, attention is called to the fact that the Acts of the Apostles is the central book of the entire Bible; that it includes every variety of history, argument, and nice use of the Greek tongue; and shows the germs of all former and subsequent Christian history. The qualifications necessary for

a master in its interpretation, as a historian, a philologist, a logician and a theologian, are developed; after which the sentence occurs: "If Dr. Hackett's Commentary were perfect in each of these respects, it would be more than a human production. No unbiased judge, however, will hesitate to place it at the head of all that has yet appeared, or that may be expected soon to appear, as combining great excellences in every department of the commentator's work."

The general judgment of competent authorities upon this work accords with the sentences of such men as Dr. Peabody, in the North American Review, on two occasions; as Dr. Paton J. Gloag, of Scotland, who, in his own Commentary, 1870, terms it "the admirable Commentary of Dr. Hackett, decidedly the best work on the subject in the English language;" as Tholuck, who said, not many years since, that he regarded it as the first of American Commentaries, an opinion which has also been ascribed to President Woolsey; as Meyer, "the prince of New Testament expositors," who, in his correspondence, has made honorable mention of Dr. Hackett, and in his own Commentary, has attested familiarity with his positions upon important questions.

The work was reprinted in England. For many years before his death, Dr. Hackett had desired to enrich it with the later results of textual criticism, and sacred scholarship, but the plates of the work were not in his possession.

## CHAPTER VIII.

### 1858–1859.

THIRD FOREIGN TOUR.—SWITZERLAND.—RESIDENCE, STUDIES, AND TRAVELS, IN GREECE.—RETURN THROUGH AUSTRIA, GERMANY, BELGIUM, ENGLAND.

A few months after completing the second edition of the Commentary on Acts, Dr. Hackett set out upon his third foreign tour. July 15th, 1858, he was voted leave of absence from the Theological Institution for one year, to perfect himself in the studies of his department, by residence in Greece. At the same time, he was, by this course, further qualifying himself for the work of translation and revision instituted by the American Bible Union, whose service he entered in April, 1857, and under whose auspices he went to Greece. The following is from a paper by the Rev. Dr. Armitage:—

"The letter in which he set forth the advantages of this important step exhibits the profound care and conscientiousness with which he proceeded to his arduous task, and the high estimate which he placed upon its needed thoroughness. His thoughts on this point are well worthy of notice, and their very utterance gives us a splendid view of his character as a Biblical reviser. He says:—

"'Of the journey which I am on the eve of making, it may not be amiss to offer an explanatory remark or two. Though I have other objects in view connected with the work of translation, the main purpose of the journey is

to give some attention to the Greek language, as spoken by the Greeks at the present day. It is self-evident that a knowledge of this language as thus spoken, however perfect it may be, and whether possessed by a native Greek or a foreigner, would not, of itself, qualify a person to translate the New Testament Greek; but that acquisition, added to a competent knowledge of the ancient Greek, and to a proper training in the work of interpretation, and in the auxiliary studies related thereto, cannot fail to be eminently serviceable to the Biblical scholar. I have felt, therefore, that, having been, for more than thirty years, more or less conversant with the language in its ancient form, I might enter still more deeply into its spirit, and bring it nearer to me as a living power, if I could sojourn for a time in the country where the external objects are still called by their ancient names, and where the words heard from the mouth of the people, especially in their application to ecclesiastical and religious subjects, retain still so much of their original meaning. If I am to concentrate myself on this work of endeavoring to understand and unfold the sense of the language of Christ and the apostles, I feel it to be indispensable to me to secure, imperfectly as it may be done, the benefit of such a contact with the still extant form of the dialect through which the Gospel was first spoken, and still speaks to our race. With this feeling, it would be more inexcusable in me to be willing to forego the use of any collateral aid which it may be in my power to apply to this object. I am thankful, therefore, for the opportunity to make this effort to increase my ability for the performance of the work undertaken, and hope that, with the divine blessing

on my labors, I may thus be more useful than I otherwise would be in promoting a knowledge of God's word.'"

He left Boston the second week in August, and arrived at Liverpool on the 28th, after a voyage of seventeen days, in the Europa, which suffered a collision with another steamship, narrowly escaping a great disaster.

He reached Paris at midnight of September first, and left it early on the morning of the third, for Basel. "Am mistaken for a Frenchman *before I speak*," he notes, and farther on, "This coming to Basel seems like repairing a wrong." The reference was, probably, to his feelings at being about to visit, for the first time, the home and grave of De Wette, to whom, he has been known to say, he felt that he was even more indebted than to Meyer. The striking similarity between De Wette and Hackett, as commentators, in the power of condensed and clear statement, cannot fail to be remarked.

After calling on Hagenbach and Stähelin, he visited Professor Beck, the step-son of De Wette, whom he found indisposed, at the house of his sister, Mrs. Heitz. Charles Beck, who took the degrees of Ph. D., and of A. M., at Tübingen, in 1823, was an ardent lover of liberty, and found the United States an asylum, in early life. He was Professor of the Latin language, in Harvard College, from 1832 till 1850, and was a patriotic citizen of his adopted country until his death, in 1866. Professor Beck spoke of De Wette, as having been much moulded by Herder, whom he knew at Weimar. He could write successive pages without a word of correction. He was always in good health; was thrice married.

The daughter of De Wette accompanied Dr. Hackett

to the Elizabeth's Kirchhof. On the right from the gate, up the principal path, is the grave of De Wette, which was planted with flowers. Against the wall is a tablet, with a likeness, in marble, of the face; a side view,—mouth small and compressed,—the name simply, and D. D., in a semi-circle around the head. Beneath, the place and time of birth and death,—no word of epitaph. The daughter said, that as she saw him standing at the bed of her brother, she was struck with his resemblance to her father. They went to the house where he lived fifteen years, saw his study, where he wrote, and died, among his books; the gardens, where he spent much time among his flowers, for which he had a great passion. He never labored after one o'clock; slept a little in the afternoon, and walked or visited. He preached occasionally. They went to the Minster where Erasmus is buried. The custodian said to the lady, "This gentleman is very like your father," and she, turning, asked Dr. Hackett if he understood what had been said.

The next day, which was the Sabbath, he spent in Zürich, attending St. Peter's, the church in which Lavater preached, whose writings he liked to peruse. His route was by way of Luzern, Bern, Thun, Giessbach, Interlachen, Grindelwald, Lauterbrunnen, Bern, Freiburg, Vevey, and Lausanne, with their varied attractions and beauties, to Geneva, where he heard Malan, and had an interview with him. Thence to Chamonix, and through the Tête Noire to Martigny, and by the Simplon pass into Italy. With hurried enjoyment of the Italian lakes, he came to Milan, and thence to Venice and Trieste. Passing from Ancona to Brindisi, he embarked for Corfu, and, in four

days from Corfu, arrived at Athens, on the fifteenth of October.

This was his place of residence for the next six months. His note books and his library bear witness to the zeal with which he gave himself to the aims of his pilgrimage, as set forth in his letter above. Another monument of this period was the modern Greek pronunciation, which he brought back with him, and ever after employed. He agreed, it would seem, with the position of scholars at Athens on this subject, as Professor Felton learned it from them in conversations, and has reported it in his lectures on Ancient and Modern Greece:—

"They all admit that the musical element of quantity has disappeared from their language, but insist, with a good show of reason, that those who have inherited the language from the past, and who have always heard it, by unbroken tradition from the days of the Apostles, in their churches, are more likely to have a pronunciation resembling that of their ancestors, than the nations of Europe, who apply to the Greek the pronunciation of their own languages, and consequently differ from one another."

He was much in the schools, especially Dr. Hill's, for so many years the celebrated American missionary teacher. In the University, he had the opportunity of hearing the accomplished Biblical scholar, Professor Kontogones, and his colleague, Professor Pharmakides; also the venerable Asopios, who, as Professor Felton said, expounded Homer with the vivacity of a Nestor, and who seems to have been now lecturing on Æschylus.

He attended upon religious services at the Rev. Dr. Jonas King's, who was an agent of the Philhellenists in

this country, after the battle of Navarino, and became a life-long and widely-known missionary of the American Board.

In the month of December, Dr. Hackett visited several interesting localities. On the second, he left Athens for Chalcis; on the fifth he was at Salonica, the ancient Thessalonica, earlier Therma. Returning to Volo, in Thessaly, near the ancient Iolchos, he crossed by steamer to Kavalla, the ancient Neapolis, arriving on the eleventh. On the thirteenth he started for Philippi, of which excursion there is an interesting account in the Bibliotheca Sacra, for October, 1860, containing the following passage:—

"Before leaving the scene, I sat down upon one of the prostrate columns, and read the Epistle to the Philippians. The recollections, the place, the circumstances, brought home to me the contents with new vividness and power. I had just traversed the road by which Paul and his associates approached the city. The gateway where they entered was within sight. I could hear the rushing of the stream, upon the bank of which Paul declared the name of Jesus, and rejoiced over his first converts on a new continent. On my left passed the Egnatian Way, along which Epaphroditus, the bearer of the epistle, hurried with tidings of the apostle from his cell at Rome. The silent Stadium lay before me on the hill-side, of which his illustration reminded the Philippians, as he held up to them his own example for imitation in striving for the βραβεῖον, the imperishable crown, which is to reward the Christian victor. Within the space under my eye must have stood the house where the first disciples were gathered for worship, and called on the name of Christ. One

of the mounds around me may have been the ruins of the prison, which resounded with the praises of Paul and Silas, and which the earthquake shook to its foundations. I thought especially of the moment when the following great words were read, and heard here for the first time, and of the myriads since that moment whose souls those words have stirred to their inmost depths, in all generations, and in all parts of the earth:—'Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.'

"One could not, under such circumstances, repress a new and yet more ardent prayer that the day of this universal recognition may soon come, and in the meanwhile, that the spirit of the sublime passage may pass more fully into the lives of those who profess and call themselves Christians."

He left Kavalla on the twenty-third, arrived at Dardanelles on the 24th, and on Christmas-day was under way, at an early hour, for Smyrna. Here he thought of the Apostle John, and of Polycarp, and of Ignatius,

as he touched here, on his way to meet death at Rome. On the last day of the month, he was back again at Athens, by way of Syra, remaining engrossed in his studies, until the twenty-first of March, 1859, when he made a three-days' trip to Thebes, Platæa, and Eleusis. On the 24th he records, "Resumed lessons." This is the date of a letter to New York, in which he says:—

"I have never had a moment's misgiving as to the utility of this journey. I feel much stronger for the work, and am sure that I can now perform it with much more satisfaction to myself, and that the result will vindicate fully the wisdom of the course. I shall allow nothing hereafter to interfere with my devoting my full energies to the labors before me in connection with the New Testament."

Three weeks after, on the 13th of April, he terminated his busy and pleasant residence at Athens. In a week's time he reached Trieste, from which he proceeded on his first visit to Vienna, the grand and the gay capital. It is somewhat amusing to find this grave scholar coinciding with so many young men and maidens, the world over, in the enthusiastic declaration that Strauss's music was the best he ever heard. It may well be believed, however, that the Imperial Library had more charms for him than the Volksgarten. From Vienna, he visited Prague, and came for the third time to Leipzig, at the end of April.

Here, and at Halle, a fortnight was delightfully spent. He dined at Mr. Tauchnitz's, heard Professor Moll preach, met Lechler, Tischendorf, and other men of eminence, and called on Rödiger and Hupfeld, once more; also on Professor Ross, who went with Otho to Greece, and was

professor in the University there, but was obliged to give way to a dislike of German influence. Chief pleasure, as ever, was the brief renewal of intimacy with the Tholucks. He liked Tholuck's religion,—"so much humanity in it,—some are very pious, but not so on the human side." Mrs. Tholuck, "a true follower of Christ," spoke of her father as "gone home," and so of her mother. "Leave some of your heart here!" she said at parting, on the 12th of May.

The next day he was at Eisenach, and on the Wartburg. On the next, he attended an exercise of Ewald's, at Göttingen. In looks, he was like Theodore Parker, except as being more refined; had long, but not gray, hair. He asked questions of a single student, and designated another for the next exercise. He was on the second chapter of Joel. He had a pompous manner, was evidently an emotional man, and seemed to have a strong grasp on the hearers. Revisiting Cassel, Dr. Hackett came, by Frankfort and Cologne, to Brussels, whence he made the excursion to Waterloo. He reached London, through Ghent and Calais, on the 28th of May, and on the next day attended divine service in Westminster Abbey. It was, probably, about this time, that he met Trench and Ellicott, whose courtesy he is remembered to have mentioned. He arrived home in time for the Anniversary at Newton.

# CHAPTER IX.

## 1859–1860.

### ADDRESS ON BIBLE REVISION.—LABORS ON THE EPISTLE TO PHILEMON.

Soon after the opening of the academical year, in 1859, Dr. Hackett so far departed from his almost inflexible refusal to appear in public as a speaker, especially during terms, as to proceed to New York, and there deliver what has been termed "his immortal and unanswerable argument" on revision. The address is so pertinent, not only as a defence of the pioneer labors of the Society before whom it was spoken, but also, in relation to the united movement of the most distinguished Christian scholars of England and America, in which Dr. Hackett was engaged at the time of his death,—a movement answering the mingled tone of prophecy and aspiration in the address,—that it has been decided to present it here in full. It was published by the American Bible Union, with the title:—

"Rev. H. B. Hackett, D. D., on Revision.—Remarks before the American Bible Union, at its tenth anniversary, New York, October 6th, 1859."

"If I entertained any doubt before, I can doubt no longer that this cause is commending itself more and more to the confidence and favor of the Christian public. The presence to-day of this large assembly, the constant attendance through all the sessions of this body, the spirit of earnest purpose as well as intelligence, which has

characterized the speeches made here, the Reports of the delegates to which we have listened, who represent all parts of the country and different denominations, convince me, and must convince every one, that the principle which animates this movement has something vital in it, and will assert its claim to recognition sooner or later, in some form or other, whatever opposition and prejudice it may yet have to overcome.

"It has been said, and said with much truth, that all the great problems of human speculation come back to men after certain intervals of time for reëxamination; that it is necessary for each generation to discuss many of them anew in accordance with its own mental wants and characteristics. It must be accounted strange indeed, then, if this question of the agreement of the English Scriptures, with the Original Scriptures from which they derive all their authority, is the only question that is to be put forever out of the circle of the appropriate topics for renewed inquiry and consideration. I should lament as much as any one the decay of any proper reverence for the past; but it is exacting a good deal of us, I think, to require us to admit with unquestioning apathy that our forefathers have made up a case for us in regard to this particular subject, which is past all review, which is to be received as settled for all time.

"It is an instructive fact that there has sprung up simultaneously in so many different countries a conviction that the time has come when the vernacular versions of the Bible should be made to conform to the present state of biblical studies. I have passed recently through some of these foreign lands, and have taken pains to inform

myself on the subject. It might be thought that the veneration of Protestant Germany for Luther's name would have left his translation, so excellent in many respects, untouched. But so it is not. There, too, the public mind has taken hold of this matter. It has not only called forth discussion, but been brought before the ecclesiastical bodies; and a committee has been appointed (some of whom I saw and conversed with) to report the facts in the case and suggest means for procuring the necessary corrections. One writer says that at least twelve hundred and fifty changes should be made. The excellent Tholuck says, that as all the authorities agree that various passages are mistranslated, the editions of the Bible for the use of the people ought not to perpetuate the errors. I could mention the testimony of many other eminent men to the same effect. Appeals are constantly made through the press for some prompt action here. The appearance of Bunsen's work is a proof of the existence of this awakened feeling. I am sure that if Luther himself could speak from his grave, he would be heard encouraging such efforts, and not protesting against them; for when he was living he said: 'Though I have done the best I could, I am conscious of my imperfections; and if any one shall arise after me who has more light, and can improve my work, let him do it, and let the people adopt his truth and not cling to my errors.' There you hear the genuine voice of the old reformer, and it should awaken its echo in the heart of every true Protestant. A similar movement is taking place in Belgium and Holland. The Saxon nations of the north of Europe are stirring in the matter. The government of Norway

has appointed a commission to revise the common translation of that country. Among the scholars who compose this commission is Dr. Caspari, who is not unknown on this side of the water. The work is begun and parts of the new version have appeared. In England the subject engages still the earnest attention of the public. Some of the best Biblical scholars of that country are avowedly in favor of emendation. Hardly a commentary of any repute is published, that has not a revised translation of the common version attached to it. The Episcopal Church there, which is not prone to welcome changes, furnishes a strong array of names on this side of the question. The tide of feeling has risen too high and spread too far to pass away without leading to some important result.

"Of our own country I would say a single word. Over and above the open support which the cause receives, there is, I am persuaded, a great amount of undeclared sentiment in our favor. I might offer various proofs of this statement. I will mention one single fact. It happens to be within my personal knowledge that several of the Professors who teach the Biblical studies in the Theological Seminaries of different denominations, scruple not to say that it is high time to look at this question; and they are inquiring anxiously what can be done and what they should do to meet the exigency. This is not surprising; for there would be slender reason for the establishment of the professorships which they occupy, if they were unable to extend the knowledge of their pupils beyond what they can obtain for themselves through the medium of the present English translation.

Would that these brethren could see their way clear to unite with us in our labors for this object. Most gladly would I welcome the accession of such coadjutors, and I would hope that the time is nigh when we shall have the benefit of their open advocacy of this cause, and the benefit of their personal coöperation.

"There are two or three points on which, from my position as one of the translators, I wish to touch briefly, and to which the other speakers may not be led so naturally to advert.

"It is charged against this asssociation that it is sectarian because some of the revisers, whose names have been made public, belong to a particular religious connection. I will not insist now on the fact that the constitution of this society invites the coöperation of Christians of every name, and that the greater part of the work of revision hitherto performed has been performed, as I understand, by other persons than Baptist scholars. I agree (it is no secret I suppose) with the sentiments of one of the Christian denominations; and if I have any sentiments at all, how, I beg to ask, could I entertain the sentiments of all the different denominations at the same time? But am I, therefore, necessarily sectarian, because I thus differ from others, any more than they are sectarian because they differ from me? Or am I sectarian at all, in any sense, to disqualify me for the performance of this work, so far forth merely as my religious views are concerned? To what, I pray, does this charge of sectarianism reduce itself? Is not a man who undertakes this labor to have any religious convictions? Would you entrust it to those who have no fixed religious

belief? Is it not evident that nothing can ever be done here unless it be done by those who have some definite religious opinions? If, then, you would not employ men utterly destitute of religious convictions to perform so religious and Christian a work, and if believing men cannot be expected to believe everything where opinions clash, what remains? The translator must symbolize with some one religious body rather than another; and if that body is the Episcopalian or Congregationalist or Methodist, I would not say that a translation from the hand of a member of those sects was necessarily any more sectarian, than if it was from the hand of a Baptist; and, *vice versa*, I see not with what propriety some persons are pleased to stigmatize the publications of this society as necessarily sectarian, if they come from Baptists, and not from our Episcopalian or Congregationalist brethren. Let us learn to be more just to one another.

"There is a wrong idea (I trust no wrong feeling but a wrong idea) on the part of many who make so free with this opprobrious epithet. A given rendering of a passage which favors one creed more than another, is not on that account, merely, a sectarian rendering; it is the adoption of a rendering against the evidence, or without sufficient evidence which makes the rendering sectarian. If you complain of a rendering as sectarian, refute it; show that the reasons alleged for it are futile or insufficient, and that the evidence of philology demands a different one, and that the man therefore is blinded to the light by partiality or prejudice. When a case like that is made out, you may fix there the brand of sectarianism; but not otherwise.

"What I have just now intimated suggests the remedy and safeguard against sectarian attempts to overlook or falsify the truth. The age in which we live is an enlightened age. Scholarship is not confined to any one country or sect. Every one who writes a book now on a scientific or biblical subject, is amenable not only to his own conscience and sense of personal honor, but to a high public tribunal which will pass judgment on his labors. Be it remembered too, that this matter of the translation and interpretation of Hebrew and Greek is subject to fixed laws. The are controlling facts and principles here which a person can no more change than he can change the nature of electricity or steam. A manifestly one-sided work from your translators would be exposed at once; it would incur contempt, and would deserve it, and fall to the ground. No intelligent man in these times would venture upon such an experiment. There is very little occasion in truth for this dread of sectarianism. The evil, if attempted, would avenge itself. Nothing can live here unless it be well supported, fair, catholic.

"I claim no exemption from the common infirmities, and biases of human nature; but I have sufficient confidence in myself to say that I am no religious partisan. I have searched my own heart in vain, if I would knowingly interpose a single idea of my own or any shade of an idea between the mind of the reader of God's Word and any one of its holy declarations. I should esteem it as disloyal and reprehensible in myself, as in any other person, to twist or force in the slightest degree any passage, or word of a passage, in the Bible, for the purpose of upholding my own individual sentiments, or those of

any party. If any critic should deem it worth while to notice anything that I may write, I ask of him no greater favor than that he would see to it that he judges of my work with as little of a sectarian spirit as I am conscious of having indulged in the performance of that work. And it is an act of simple justice to say that the managers of this society have left me as free in this respect as the air we breathe. They have imposed upon me no condition or restraint whatever. They have merely said to me: 'Study God's Word with painstaking and prayer; endeavor to ascertain as accountable, not unto men, but to the Supreme Judge of all, *what that Word means;* and then what the Bible is found to mean, that let the Bible say.'

"Another ground of hesitation with some is not whether the English Scriptures as a translation are perfect, or so perfect as they might be and should be, but whether the time has come to revise them, because so many questions are still unsettled, which in the rapid progress of knowledge may yet be cleared up. We should wait, it is said, till the doubts still existing respecting the sense of various Hebrew and Greek words, respecting variations of the text still in dispute, respecting the genuineness of some particular book or parts of a book, are removed; and then when the light shines more perfectly and upon everything, it may be proper to take advantage of this perfected state of knowledge, and bring the translation of the Bible into accordance with it."

"I have a short answer to make to this very romantic view of the subject, as it seems to me. If we are to wait till everything is known before anything is done, it is

quite certain that nothing ever will be done. We must be content forever with an imperfect work, which can confessedly be improved, because we will accept of nothing short of that absolutely perfect work which is an impossibility. This argument is merely the old story over again. You will allow me to use a license of my office and quote a Latin couplet:—

> Rusticus expectat dum defluat amnis; at ille
> Labitur et labetur in omne volubilis ævum.

That is, to Americanize the sentiment: A timid traveler sits down upon the banks of the Mississippi, and, afraid to venture, will take no means to cross the stream until the waters have all flowed by; and there he sits waiting, and waiting, and waiting; and how long I beg to ask will he not be compelled to wait? There are, I think, better models than this for us to imitate. Why should we deprive ourselves and others of the benefit of what is already known, because more may be known hereafter? Two centuries and a half have been pouring their light on these subjects. Why should we not gather up the scattered rays, and concentrate them on the sacred page, and let every eye of laity, as well as clergy, be cheered with the sight of any new truths or new aspects of old truths, which research, study, piety may have disclosed to us in the great book of God's revelations? Be it so, that a great deal may be brought to light hereafter, of which we are ignorant now. A great deal has been done, as every one admits, in the long interval since the fathers fell asleep; let us secure that, and apply it to its proper uses. If a golden shower has fallen upon your fields, and

the tempting prize lies glittering at your feet, though you may believe that the clouds contain still other treasures, and will let them fall in due time upon the earth, will you refuse to stretch forth your hands and gather into your coffers what is already within reach, because you cannot grasp in the present moment all which a bountiful nature may hereafter supply? O, no! The children of this world are wiser in their generation than that; let us be *as* wise.

But—(for I may not shrink from the topic, delicate as it is, since it is so often thrust before us)—though the principle, you may say, is right, and a revision in conformity with it may be desirable; yet is it attainable? Is it not presumptuous for any class of men in this age to sit in judgment on the labors of the old scholars? Is the knowledge of the present race of students equal to the undertaking? I yield to no one in my respect for the scholarship of former times, and I yield to no one in my sense of the difficulty of performing the proposed task with due intelligence, fidelity, and skill. But, I must say, it strikes me as not a little singular, that I hear this objection urged so pertinaciously against this particular form of irreverence (if it be such), and not against other manifestations of the same spirit, which no one thinks of visiting with any rebuke. The Professors in the Theological Seminaries are not reproached as presumptuous, because they teach their pupils that the common version has missed the sense in some passages, or has presented it imperfectly. There has not been a time since the age of King James when preachers have not exercised this right of critical judgment in the presence of their congre-

gations. You are not accustomed to read a Commentary, in your chambers, or your families, in which the writers do not dissent often from the traditional interpretation of the text. I have yet to learn that it is customary to censure this freedom, as forbidden by any proper respect for ancient authority.

I admit that the old scholars have reared for us some noble monuments of learning, which will stand to the end of time. There is no doubt that those who cultivated the ancient languages, at the time of the revival of letters so called, and soon after, acquired a facility in the colloquial and written use of them, to some extent, and a facility in reading the ancient authors, which has rarely been surpassed or equalled. But the distinction of the later scholarship I take to be this:—It embraces a more accurate knowledge of the structure and idioms of the old tongues, and of the logical force and signification of the words. Greek Lexicography (to say nothing of Hebrew), in its present scientific mode of treatment, Greek Grammar, in its more perfect mastery of the syntax, Greek Synonymy, which treats of the related meaning of words, are essentially sciences of the modern philology; and, be it noted, it is precisely these branches of learning which afford to scholars the help which they need for carrying on the uncompleted labors of the past. It is our felicity that we live after such men, and thus are enabled to use the instruments which they have prepared for us, in addition to the aids peculiar to our own times. Is it presumptuous to say as much as this? The homely proverb hath it:—Pigmies, on the shoulders of giants, may see as far as the giants themselves.

The celebrated Burke has said, that there are some pursuits in which we are sure of the chase, even if we miss the game. There are some enterprises which it is impossible to prosecute without securing collateral advantages amply sufficient to compensate for all the toil which they involve, over and above the ultimate aim of the endeavor. So it is in this case. I am of the opinion that nothing is so much needed in the Christian world, at the present time, as some movement which will show that those who profess to receive the Bible, not as a store-house of mottoes, or rhetorical illustrations, or pleasant phrases, that sound well to the ear whether they convey a true idea or not, but as the veritable Bible, the Book of books, the source of living and immortal truth, our only source of all certain knowledge on religious subjects, the arbiter of faith and practice—that nothing, I say, just now would be so useful, and so effectually assert the claims of the Bible to men's attention, as the spectacle of the great body of Christians laboring zealously together to remove every obstruction to the proper influence of this Word; testifying their reverence and love for it, and heart-felt confidence in it, by bestowing upon it all the care, and study, and expense necessary for bringing out all the riches of its power for high and low, rich and poor, learned and unlearned; thus showing that they hold to it and deem it worth something; rebuking thereby the doubt so often entertained, if not expressed, *Where* is your faith in a Book which, if important at all, is all important, and important in all its parts?—how useful and instructive, I say again, in this age when the great religious question is that concerning the place which the

Bible is to occupy in men's theology and practical regard, must be any spectacle of earnest and self-sacrificing effort adapted to point out to men the right position on this question—the spectacle of all ready to do their part, scholars with their diligence and learning, the wise-hearted with their gifts;—all who profess to receive the Bible marking their sense of its supreme importance, not merely by sending it to the heathen, but by bringing it home to our own doors and bosoms within the limits of Christendom itself, that we may show our estimate of God's Word by striving to bring our own minds and the minds of others as near as possible to a full comprehension of all the truth which God has revealed. Such a testimony is the existence and attitude of this organization. Let it be wisely conducted, and vigorously upheld, and it contains in it the germ of a capacity to do as much, both for the promotion of the higher interests of Biblical learning, and for the practical assertion of the worth of the Scriptures among the people at large, as any institution of the age.

A few weeks ago I was at Eisenach, in Germany, under the shadow of Luther's Wartburg, where, during his imprisonment as Junker George, he translated the New Testament into the mother-tongue of the Teutonic tribes of Germany. The room there which he occupied remains to this hour just as he left it; the armor which he wore, his bed, his chair, his table at which he studied day and night, are to be seen still, as if days merely, and not centuries, had passed since he ceased from his labors. It will be understood that I did not fail to make a pilgrimage to this memorable spot. As I bent my steps thither from

the town, I had the castellated mount where the old prison stands constantly before my eyes; but intervening heights and forests in the distance, and, near at hand, the houses and turrets of the city made my course at times uncertain, and I was obliged frequently to inquire my way. The answer which I received was always the same: "*Immer hinaus und hinauf;* Keep straight on and up: straight on and (pointing the finger to the lofty height which hung above us) right up." My mind was full at the time of thoughts of this great undertaking, and I accepted this answer from the mouth of the people as the right sort of motto for us to inscribe on our banner:—"*Immer hinaus und hinauf: Straight forward and upward.*" Is it too much to say that a similar voice addresses itself to the Christians of this generation in behalf of the work which we have taken up? Does not a voice call to them from the living millions who speak our tongue, and the millions more surpassing computation, who shall speak it hereafter, saying:—"Go forward, you are dealing with a necessary want, carry out the labor to its proper termination." For one, I must say, I hear that voice. Let us accept the omen and do what we can, each in his way, to fulfill the augury.

The following note was appended to the address:—

It is because we are *Biblicists*, not adherents of this or that ecclesiastical organization, of this or that school of theology named after men, but BIBLICISTS, a higher and more comprehensive term, *receivers*, as we would be, of God's revealed truth as the ultimate standard, and as important in all its teachings and requirements, that we are so anxious to have the agreement between the original

revelation and every expression of it as perfect as possible. The following remarks, in a note to one of the sermons of the late Archdeacon HARE, will commend themselves to every thoughtful reader: "The notion that slight errors and defects and faults are immaterial, and that we need not go to the trouble of correcting them, is one main cause why there are so many huge errors and defects and faults in every region of human life, practical and speculative, moral and political. No error should be deemed slight, which affects the meaning of a single word in the Bible; where so much weight is attached to every single word; and where so many inferences and conclusions are drawn from the slightest ground, not merely those which find utterance in books, but a far greater number springing up in the minds of the millions to whom our English Bible is the code and canon of all truth. For this reason, errors, even the least, in a version of the Bible, are of far greater moment than in any other book, as well because the contents of the Bible are of far deeper importance, and have a far wider influence, as also because the readers of the Bible are not only the educated and learned, who can exercise some sort of judgment on what they read, but vast multitudes who understand whatever they read according to the letter. Hence it is a main duty of the Church to take care that the Version of the Scriptures, which it puts into the hands of its members, shall be as faultless as possible, and to revise it with this view from time to time, in order to attain to the utmost accuracy in every word."

The next year, 1860, the Bible Union published Dr. Hackett's labors on the epistle to Philemon. Their spirit

and aim are indicated in the full title of this small volume: "Notes on the Greek text of the Epistle of Paul to Philemon, as the basis of a Revision of the Common English Version; and a Revised Version, with Notes." But one paragraph of the preface so fully exhibits Dr. Hackett in his views as a Bible reviser, from first to last, that it cannot be withheld:—

"There is much misapprehension still, I imagine, respecting the precise nature of the enterprise, in the interest of which this volume has been prepared. The object is not to supersede, but revise the current Version of the English Scriptures. A new translation of the original text, and a revision of the translation of that text, are very different things; and yet, different as they are, are confounded by many persons who would not be unfriendly to what is attempted, if they would keep in mind this important distinction. It is not proposed to discard the present Version; to cast away its manifold advantages; to introduce rash and doubtful innovations; to substitute a cumbrous Latinized style for the simple, nervous, idiomatic English, which brings the familiar Version so home to the hearts of the people; but simply to do upon the work of our translators what they did upon that of their predecessors; to survey it afresh in the light of the knowledge which has been gained during the more than two centuries since they passed away; to make such changes, and such only, as the general verdict of the best scholarship of the age has pronounced to be due to truth and fidelity; to make these changes in a style of delicate harmony with the present language of the English Bible; to confirm its accuracy, where it is correct, against false

or unsupported interpretations, as well as to amend it where it is confessedly incorrect; and thus, in a word, carry forward from our position, if we might, the labors of the revisers (for such they were) of James's age, as they carried forward the labors of the generations before them."

An appendix contains the celebrated letter of the younger Pliny to his friend, Sabinianus, interceding for a fugitive servant belonging to the latter, which it is interesting to compare with Paul's letter in behalf of Onesimus.

## CHAPTER X.

### 1861–1865.

PATRIOTISM:—IN ACADEMICAL ADDRESSES;—CORRESPONDENCE;—PUBLICATION OF MEMORIAL VOLUME;—ADDRESS AT DEDICATION OF SOLDIERS' MONUMENT IN NEWTON.

The preface to the revision of Philemon was dated April 13th, 1860. A year later (the interval having embraced similar labors on the Epistle to the Galatians), the country was resounding with the tidings of the first overt act of armed rebellion against the national government. For four years Dr. Hackett watched with the intensest solicitude every step of the contest that followed. Among attestations of his interest were the farewell addresses, to graduating classes, which it fell to him to deliver at Newton during this period, in the years 1861 and 1865. Some sentences and paragraphs of the first of these addresses are here given:—

"Your highest incentives to fidelity you will derive,

of course, from the relations of your office to men as immortal who have souls to be saved or lost, some of whom may be the crown of your rejoicing in the day of final account.

"At the same time, there are other and necessarily associated results of the minister's work, which are not to be overlooked. To *one* of these I would turn your attention now. For myself, I am unable even on this occasion to withdraw my mind from the presence of the great calamity which has befallen us in this hour of the nation's gloom and peril. The dependence of all that we hold dear and valuable in our civil relations on the ascendency of Christian influence and Christian principle among the people was never more manifest than it is at the present moment. The sacred order to which you belong exists as really for the inculcation of the social and moral principles which are vital to the prosperity of the commonwealth, as if it existed solely for that end. There are no more effective builders of the state than those who faithfully preach Christ and him crucified, and exhort men to repent and believe on Him, and lead quiet lives in all godliness and honesty. Their proper rank, whether the world acknowledges or disowns the claim (which is of very little consequence in itself), their proper rank is among councillors and statesmen, and patriots and heroes. It may seem at times almost hard for you to be kept back from the strife which is summoning our brothers and our sons to the battle field; but it may be the part of a higher patriotism to withstand the impulse, and to apply yourselves the more earnestly to the spiritual labors to which you feel that

God's grace and providence have called you. Lay yourselves anew to-day on that altar without reserve and without condition, and you may render a better service to your country, than you could ever perform in any other way. Those who remained nearer to heaven on the mount and there staid up the hands of the leader of the people, did as much to win the battle as those who fought on the plain below.

"Oh, the debt of gratitude that we owe to the noble men, who driven from their country and homes for conscience' sake, sought a refuge in the wilderness beyond the sea! Thanks to God, that ship with the Pilgrim Fathers, which the imprecations of recreant men that our ears have heard, would have sunk on her way, survived the perils of the voyage;—and their principles have survived and bear fruit still. I am persuaded that if their spirit had not been infused from the beginning in a large measure into the hearts of the people—their love of liberty and the right, their faith in God, their readiness to sacrifice life and everything for duty and principle;—if, I say, the truths which gave to them courage and endurance, had not been taught from generation to generation in the sanctuaries which they reared, and had not passed thence more or less fully into the national heart and character;—without this, I am persuaded, there would have been no race of men among us to-day, like those who at the call of their country rushed forth at midnight to the rescue; and the savage eye of the slave power would have been glaring down upon us at this moment from the turrets of the Capital of the nation.

"Do not suppose that the conflict which has rent the

tribes asunder shows that the teachings of the fathers in the church and state have been in vain; that the ancient vigor and heroism and fear of God and nothing else beside have died out among the children. Oh, no,—there would be no conflict if such were the case; the struggle itself, because it is severe, is the proof of a still existing life in the nation, and is, I firmly believe through God, the pledge of certain victory in due time on the side of the right."

Says one who was present: "With that peculiar gathering up of his form to its full height and compactness, with outstretched arm and pointing finger, still as we write, we can see the face, almost statuesque in its whiteness and contour, as the inspiration swept over his own, to thrill all other hearts. The crowded audience listened almost breathless."

July 23d, 1862, Dr. Hackett made a speech at a war-meeting, in Newton. On the last day of the same month he wrote the following letter, which, after his death, was published, without indication of its personal destination, in the New York Examiner and Chronicle. It is understood to have been addressed to the Rev. Henry S. Burrage, now of Portland, Maine, who, as a private soldier, then an officer (36th Mass. Vols.), afterwards Acting Assistant Adjutant-General on the staff of Gen. Curtin, served until the close of the war, and then returned to Newton and completed his studies.

NEWTON CENTRE, July 31, 1862.

My Dear Friend and Pupil:—I was absent when your letter arrived, or I should have replied sooner. I judge from the posture of your mind that you are anxious to

know whether, if, in this hour of the nation's peril, you should regard it as your duty to offer yourself for the war, the step would be approved by those of your friends whose opinions you value. I am pleased that you reckon me among those whom you esteem worthy of consulting on such a question. Your letter has affected me deeply. I hope you do not need to be assured of the personal interest that I feel in you, of my sincere regard for you, and of the hopes which I have been led to form of your future success and usefulness. I am incapable of uttering lightly any word that may have any influence in deciding your mind, in a case where so many interests relating to yourself and others are to be affected. I feel that the subject is one, that, after all, must be left chiefly with your own feelings and sense of duty. I agree perfectly with you that the hour is full of peril to the existence of the government, and that the future destiny of this continent, and of millions upon millions of human beings, depends upon what the people of these free States do, or neglect to do, within a very few days. I have lately, again and again, brought this very question which you propose to me home to myself; and I have said, after rigid self-scrutiny, that if I had a son whom the military requisitions would accept, and he felt that it was his duty to lay himself now upon the altar of his country's service, I should *not dare* to lay any obstacle in his way. I could not reconcile it with any just spirit of patriotism or disinterestedness to hold him back from a cause which unites in its support every plea that can address itself to the patriot, the philanthropist and the Christian. If your inclinations and

your views of duty dispose you to devote yourself to this exalted work—if you *cannot otherwise* satisfy your conscience, much as I love you, and anxious as I must be for your welfare, I answer Go, and may the blessing of God attend you and preserve you, and his Spirit breathe into your heart courage, and fill you at all times with the consciousness of seeking his glory in endeavoring to put down this wicked conspiracy against the rights of self-government and human liberty, and the progress of Christ's kingdom as one of religious freedom and impartial justice to all mankind.

Whatever may be your decision, I shall preserve your letter as a delightful memento of the true spirit of a Christian soldier and patriot. I will hope and pray you may be guided right, and that you may be preserved to enter the ministry of the gospel, and in its more peaceful labors fulfill the hopes which you have so long entertained.

Yours, with much affection,

H. B. HACKETT.

On the evening of October 15th, 1862, Dr. Hackett addressed the students of the Institution, premising that for twenty years he had not spoken to the students upon a purely political subject, and that yet, though in the pursuits of a scholar, he was mindful of the motto, "*Homo sum; humani nihil a me alienum puto.*"

Referring to the formation of the Constitution, as bad in a single unfortunate concession, he said, "Under the operation of God's laws, our national sins have become our inhuman oppressors." Lincoln's Declaration of pro-

spective Emancipation had been before the country three weeks, and the question was whether the people would stand by the President. "We can almost see God standing before the nation saying: 'Do what is right—accomplish your destiny, or be deaf to this voice, follow the suggestions of a timid policy, and be dashed to pieces as a potter's vessel unfit for use.'"

After eloquent utterances, some of which will be found in the tribute of the Rev. Granville S. Abbott, who published an account of them at the time, Dr. Hackett closed with the words: "May the blessings of the ages to come fall on us, and not the maledictions due to those who discern not the signs of these times!"

Another significant witness of his sympathies is the only volume which Dr. Hackett gave to the public during these eventful years. It is entitled: "Christian Memorials of the War: or Scenes and Incidents illustrative of Religious Faith and Principle, Patriotism and Bravery, in our Army. With Historical Notes." In the preface, dated March 18th, 1864, he says: "I have put these materials together in this manner because I thought it might be a grateful service to the friends of our brave soldiers, as well as an act of justice to the soldiers themselves, and because I felt a hearty interest in the work."

"We reach," says a notice, "the high level of our Christian patriotism in this volume. The editor has culled these choice fragments from a vast amount of similar material. He has done his task with a faultless judgment, and a warm sympathy with the records which it perpetuates."

The publishers of the book subsequently recovered damages for a piratical infringement upon its contents, in a volume called "The Nurse and Spy."

The most elaborate literary memorial of Dr. Hackett's patriotism at this epoch is an oratorical effort at the dedication of the Soldiers' Monument in Newton, July 23d, 1864, on which occasion he was invited to deliver the address which the ceremonies included. It is reprinted here from the now rare pamphlet which details them.

ADDRESS.

I have supposed that I should be acting most in harmony with the spirit of this service, if I connect the remarks which I offer more especially with the memory of those whom we are met here to commemorate, and the reasons that we have for regarding the sacrifice of their lives, costly as it is, as incurred for objects which justify and ennoble the sacrifice. We have come here for an earnest purpose. We desire, by an impressive act, to declare our sense of the services and claims of the men who have represented us in the camp and on the battle-field, as defenders of our rights, as champions of the nation's honor and safety, and who have sealed their fidelity to this high trust, by giving up their lives for us and our common country. Let it be remembered, too, that there are mourners among us here to-day—fathers and mothers, brothers and sisters, widows and orphans,—whose hearts bleed afresh at the sight of the mournful emblems around us. If words may be spoken that can alleviate their sorrow, and lead them to reflect anew on

the manner in which the sacrifices they have been called to make are helping to accomplish the great ends of the national struggle, it becomes us to utter such words, to suggest such thoughts.

As to my own part in these proceedings, I need not, I hope, be anxious. You require nothing of me, on this occasion, I am sure, beyond the performance of an act of good will,—the offering with you and for you, of a sincere, heartfelt tribute—that I can bring—to the dear memory of the patriots, in honor of whom the citizens of the town have set apart this sacred enclosure and erected this monument, in this sleeping-place of the dead.

The chairman has recounted to us the names of those who have entered into the military service of the country from Newton, since the beginning of the war, and have died in this service. They are more than forty in number, and constitute our martyr-roll, as made up to the present hour. Among these names you recognize some which are among the names best known and honored in the records of this ancient town. It may confidently be said—the remark applies to our soldiers living as well as dead—that, as a class, they represent the public spirit, the enterprise, the intelligence, the personal worth and social standing of our people, as honorably to us as any equal number of men to whom that office could have fallen. Among them are the names of some, who, though not born among us, had adopted our country as their country, and were willing to perform the duties as well as enjoy the privileges of American citizenship.

It will occur, also, to those of you who remember the circumstances under which our soldiers have died, that

the manner of their death illustrates all the common hazards and vicissitudes of war. Some perished by casualty, in an unexpected way. Some contracted disease, and after suffering for weeks or months, laid down life's weary burden in tents and hospitals. Some fell in the shock of battle itself, with victory almost in their grasp; and others were brought back from the field, death-stricken, to languish a while under the pain of torturing wounds, and then pass away. It was the privilege of some to have with them the presence of friends to cheer their last hours, and to receive from their lips messages of remembrance and love to those in their New England homes whom they should see no more; and others must die where they could receive only a stranger's sympathy and be laid in graves far away from the homesteads in which life's young morning opened on them.

But much as our departed friends may have differed in such incidental ways, they were alike in this:—they were all animated by the same generous, patriotic spirit; they all sprung forth at the call of their country, in the hour of her distress; they all earned that epitaph which you read on yonder tablet—"*Pro patria mortui sunt;*" they all gave, each one, all that men can give—life itself—for their country; and they all equally deserve, and shall equally receive, the gratitude of every American heart, and the wreath of immortal fame.

The monument which records their names, is to be the chief object of interest in this cemetery, in all future time. It shall not only, by its position, engage the first attention of those who enter here, but be remembered by them as they go hence, last and longest. No tombs will

ever be built here, on which wealth or art can lavish such attractions as to draw aside the feet of men, to the neglect of this unadorned structure. Fathers will pause at the base of this column, and relate its history to their children. It will be told here, who these patriots were; what sufferings they underwent in their day and generation, to make this land an abode of peace, happiness, and liberty, to those who should live after them; what principles they upheld in life and in death; and what lessons should be drawn from their example by those who enjoy the fruits of their patriotism and self-denial. The mute instructor, which stands here before us, will pour such teachings on the ear of generations yet unborn. The benedictions of a grateful posterity will rest on the memory of our heroes, and keep it fresh forever.

"How sleep the brave, who sink to rest,
By all their country's wishes blest!
When Spring with dewy fingers cold
Returns to deck their hallowed mould,
She there shall dress a sweeter sod
Than Fancy's feet have ever trod.

By fairy hands their knell is rung,
By forms unseen their dirge is sung;
There Honor comes, a pilgrim gray,
To bless the turf that wraps their clay;
And Freedom shall awhile repair
To dwell a weeping hermit there."

Then farewell to them, henceforth, as to their living presence among us; but hail to them as they ascend to take their places among the unseen influences which are

to pervade our history, and mould the national spirit in all time to come.

From these more strictly commemorative remarks, I proceed to glance, in a hurried manner it must be, at two or three considerations of a general character.

Here we are, on this mid-summer day, almost in the middle of the fourth year of this terrible civil war, which has deluged the land with blood, has brought bereavement and sorrow into thousands and thousands of happy homes, has thrown into disorder the nation's finances, and hangs over us still as a cloud which has not yet discharged upon us all its violence and fury. Our flag may have risen high enough, it has risen high enough to show which way its folds point; but we are not at the end yet. Battles are still to be fought. Hopes and fears are to agitate the public mind. Other victims must be laid on the altar. The voice of sorrow must be heard in dwellings which the destroyer has passed by hitherto. Our burdens of taxation may be increased an hundred fold. We would hope for things less grievous; but perhaps before we reëstablish our government throughout the entire land, it may be found that we have as yet dipped our feet only into the brink of the waters, which are to surge and dash around us, till we see their lowest depths.

Contemplating such a possible future, and in view of such a past as we have had already, the question is forced upon us, to which I adverted at the beginning: *Do the objects at stake in this war require and justify all this cost?* In giving a brief answer to this question, I prefer to mention moral reasons rather than political, though I confess the line which separates them is a nar-

row one, and though I may lose the advantage of giving the answer to the question which many might consider the most decisive.

I believe fully, earnestly believe, in the accountability of one age to another, of one generation of men to other and subsequent generations. Out of this principle springs an obligation resting on us, to pursue this war to its proper end, as strong as ever rested on any people, summoned to a great crisis in their affairs. It is a social law of the utmost significance, and one that has the highest of all sanctions, that men live not, men die not, unto themselves; their actions in one period stretch onward, and affect the condition of others, for good or evil, through all time. Our fathers, in the conflict of the Revolution, met that responsibility in their day; and, as a consequence, established for us this government, under which, until the hand of parricides was lifted up against it, we enjoyed a prosperity which had no parallel in the world, and was actually the world's envy; and yet the reasons for the war of the Revolution, in which they persevered twice as long as we have been struggling now, were utterly trifling compared with those which demand of us energy and self-denial to maintain this fabric of government and hand it down to those after us. Observe the nature of the trust committed by them to us. They put this government into our custody, to keep, not for one part of the country, but for every part; not for New England alone, but the West also; and not for the East and West alone, but for the South as well as the North, and for the South just as much and as distinctly as for the North. As parties, therefore, to

this compact, we who are living now have no more right to consent to the destruction of the government at the South than at the North; and the man, in this point of view, who is willing to see the flag of his country trodden in the dust on the soil of South Carolina, is just as false to his obligations as the man who would stand by and see it dishonored on the soil of Massachusetts.

Nor is this all. This compact, in its moral implications as well as political, meant, that the government should be permanent as well as universal. It was won at such cost and put in operation, not for the inhabitants of this land merely who should live between 1776 and 1861, but for all throughout this vast domain, who should ever come forward here to breathe the breath of life and be capable of enjoying the blessings of self-government and national security. Mark, then, the solemnity of our position. These blessings, in order to reach their destination, must flow through our hands. We stand in the exact and only line of transmission through which they can be carried along the track of time to the millions unborn, whose condition is to depend on what we do or fail to do. If, then, these blessings are stayed in their course, at the precise moment when the responsibility for their preservation is laid on our shoulders, do we not incur the reproaches of those who shall follow us as well as of those who were before us? We do, undeniably; for, by the same unfaithful act, we frustrate the work of our fathers, and we rob their descendants of the heritage which was theirs.

Nor are we at liberty to forget the relations which we sustain to other peoples. Providence has put it into our

power, if we are true to His orderings, to become the benefactors of mankind on a scale of grandeur unexampled heretofore; not by any open crusade for the rights of man, but by the silent operation of our example, and the opening of a refuge here for the oppressed, of every clime and color, who would secure a better condition for themselves and their children. Oh, how often in the fairest portions of Europe, as I have seen the poverty and misery, the ignorance and degradation of the masses of my fellow-men, rendered not less but more painful by contrast with the brilliant civilization, wealth, and luxury, of the favored few—as I have turned my eye from these sights to the happy spectacle here at home—how often and earnestly have I thanked God that he put it into the hearts of our ancestors to come here and inaugurate a new type of civil polity on these shores!

Recollect that the governments of the earth, be it as it may with the people, the governments which exist so extensively for the benefit of those who administer them, are not with us, but against us. This is a trite theme, I know; but do not the revelations of every hour bring it before us with new and startling vividness? Whence is it that the organs of public intelligence which speak for the monarchists of the old world, hold up to admiration the murders and piracies of a buccaneer, who burns and sinks peaceful ships of commerce, but skulks from sea to sea or runs into neutral ports to escape an armed foe; and, when at length the waters close over the guilty career of the pirate, lament it as an event which excites regret throughout kingdoms and empires, and treat it almost as an affront to be avenged? Ah, I see in that

spirit evidence which no fact could express with greater energy, that my country's government is the people's government as distinguished from that of the rulers; and, while it would degrade none, would place all on a juster level in their political rights and means of personal happiness. It is no exaggeration to say, as is so often said, that the triumph of despotism would be complete throughout the earth, that the cause of republican liberty would be lost for all men, and every where, if it be lost here and by us.

On the issue of this war, too, hangs suspended the destiny of three or four millions of human beings among ourselves, and of the long line of their descendants, through an indefinite future. A wonder-working Providence, as we may well call it, has made it dependent on the success of our arms, whether they shall be free or left in hopeless bondage; whether the promised boon in their behalf shall prove a reality, or a delusion and mockery of their hopes.

If, then, being men, we are not ashamed to own that nothing human is or should be alien to us, that we *are* bound to our race by ties which we cannot and would not sever, do not such relations make it incumbent on us to defend a government which has such bearings on human welfare, at all hazards, against all assailants at home and abroad? And, if it be true, that

> "The fittest place for man to die
> Is where he dies for man,"

then do not our sons and brothers, who fall in behalf of such a cause, add to their title as patriots, that, also, of friends of their race?

If you would find reasons why this rebellion should array against itself all the moral instincts of the human soul, think, I pray you,—of a thousand things, I had almost said, which, for brevity's sake, I can only indicate. Think, for example, of the pitiful pretense that the government was oppressive, though administered in fact during almost the entire period of its existence by the very class of men who are now in arms against it; think of the perjury of such leaders among them as Davis and Breckenridge, who as senators could stand up before the nation, and with an appeal to the heart-searching God, swear that they would maintain the union of these States inviolate, though in secret they had already pledged those same perjured right hands to each other for the overthrow of the Union; and, of that conduct, not unlike this, of the commander of their armies who betrayed no consciousness of self-degradation in being willing to loiter at Washington, week after week, and month after month, in order, before his own open defection, to find out the military secrets of the government, for the benefit of his accomplices, though as much a traitor then as we know him to be now, when we see his blood-stained sword flashing before our eyes; think of the clandestine transfer to their territory, of guns and munitions of war from our forts and arsenals, to which their agents, put into office by our votes, had the key; think of the attempt to slay the President elect, on his way to the capital, by a band of hired assassins; think of the massacre of men and women on the mountains of East Tennessee, because they wished to live and die under the flag of their country; think of the butchery of disarmed, helpless prisoners, for no other

crime than that of preferring to be free rather than slaves; and, above all, think of the object of all this aggravated treason, avowed and boasted of by its abettors — the establishing of a great slave empire, which, being established, must inevitably give law to the American continent. Do not such men deserve the terrible name, which it makes the soul shudder to think of — enemies of mankind! Was there ever a great national movement, having for its object a purpose so wicked, which subsidized so many subordinate villanies for its accomplishment? And was there ever any emergency in any people's history which called like our own, upon all that is manly and noble in human nature, to stand up and declare, with vehement protest before the universe, the scheme shall not be consummated?

If any would judge whether we have a cause that is worth suffering for and dying for, let them think of the condition in which we should be if we fail to crush this rebellion and save the republic. There can be no compromise; it has been tried again and again, and to no purpose. How can this word of delusion be any longer on any man's lips? Does any one really think that the rebels are fighting for a compromise? If any person supposes that, he must have extraordinary ideas of the nature of a compromise. Compromise! of what? They had the same privileges under the common government that we had, and by their own confession more than we had; and they were assured after they began their work of anarchy that they should have them still, if they would lay down their arms and spare the government. They spurned the offer, because they were aiming, it is evident,

at something beyond compromise,—at something which nothing but the destruction of the government could give them. The insurgents deserve, at least, the credit of this sincerity:—they have put their intentions before us, without equivocation or ambiguity; and if any one among us is deceived, it cannot be because any artifice on their part has deceived him.

Every day, by words and by deeds, they thrust back upon us this idea of compromise, with scornful defiance. "No," they say, "we mean to bring you, by force of arms, to our terms—surrender of your capital, destruction of your nationality, boundaries that will give to us all the slave-states, the conqueror's share of the common territory and navy, indemnification for losses and expenses, the comity of crossing your borders for slave-hunting, and the right to adjust, at the point of the bayonet, all questions that may grow out of that delicate diplomacy;—we mean to fight till we bring you to these terms, or till you, by force of arms, take from us the power to enforce such terms." This is explicit, and ought to be understood. Is it compromise? Or the subversion of the national sovereignty and independence? The alternative plainly is that we must conquer or be enslaved. Give to them, after being separated from us, if that were possible, a respite of twenty years or less, for recuperation and preparation, and the apathy on our part which would enable them to gain that respite, would enable them, if not by renewed and successful war, yet by means of their political ascendency and the influence of southernizing commercial treaties which we should be led to form with them, to put the heel of their power on our necks as their vassals in

effect, if not in name. I repeat it—we must conquer or be enslaved. This war is a war for the freedom of the white race as well as of the blacks.

Shall we complain of the taxes? It cannot be said that they are severe as yet, compared with those to which nations are accustomed to submit in time of war. But look at the other side. Suppose two nations, such as the people of the North and South would form, were existing here, side by side. Who is to pay for the immense standing army, on which you would rely, though with vain reliance, for the maintenance of peace between two such nations? Who is to pay for the fortifications, which would bristle in every port and on every headland, and stretch across the continent from the Pacific to the Atlantic? At whose expense are those interminable border wars to be waged, which would be inevitable between powers separated by so many clashing interests, and embittered toward each other by the memory of the hostility of these days? If a single Alabama can make such havoc of our commerce, what must be the fate of that commerce if exposed to the depredations of a whole fleet of such scourges of the ocean? Is a civil war, which has continued only three or four years, so oppressive? And what then must be a perpetual civil war? Nay, if it be written in the book of fate, I should say rather, in that of our own degeneracy, that we must succumb, then it is already true as a virtually existing fact, that heavier mortgages to the Southern Confederacy lie at this moment on the ships which sail out of Boston harbor and on these broad acres around us which men cultivate who call themselves free, than would be required during centuries

for the liquidation of the present war debt, though that were increased ten thousand times.

Our soldiers fight and fall, bleed and die, to save us and our posterity from this state of things. It is a costly sacrifice; but is it not for worthy ends? No human eye, it is true, can penetrate all the future. But of this we may be certain, that nothing half so fearful can lie before us if we go forward in the path of duty and patriotism, as awaits us inevitably if we go back or stop here; and nothing remains for us, therefore, if we have any manhood in us, but, with God's blessing, to "fight it out on this line" of duty and patriotism, as long as there is a shot left in the locker.

There was a legend in the old Greek history, connected with the battle of Marathon, which arose, perhaps, from a popular superstition, but which, like so many of the imaginations of that ingenious people, was fraught with truth, and might have been invented by the wisest sages, with credit to their sagacity. It is full of meaning and instructive for us. An amphitheatre of hills looks down on the plain where the Persian horde was trampled in the dust by Grecian valor, and the tide of Asiatic despotism and barbarism was rolled back from the shores of Europe. The surges of the sea on which the ships of the invaders rode so proudly, may be heard, breaking at the foot of these hills, and at a little distance from the shore, may be seen still the hillock beneath which the bones of the Athenian conquerors were buried. The Greeks, now, believed that this great battle was continually reënacted on this memorable spot. They believed that as they stood at night on these hills, they could see through the

mists the forms of warriors moving across the plain, and could hear the clash of armor, pæans of victory from their countrymen, and cries of despair from the vanquished. Of the value of this susceptibility of the Greek mind, who can doubt? It was worth more, infinitely, to that world-conquering race, than city walls, than bulwarks, than navies. It was a power in their history ever present, which kept alive the spirit of heroism, and nerved them for other conflicts and victories.

Not unlike this, except more beneficent, more efficient, shall be the remembrance of these days to our children and children's children. Our battles, too, shall be re-fought; the voices heard in them shall never cease to speak to us. Mysterious as it may seem to our finite comprehension, yet how often has it been shown to be sublimely true —

> "God's most dreaded instrument
> In working out a pure intent
> Is man arrayed for mutual slaughter."

No nation can be truly great or exist long, without a history which has in it soul and inspiration. Account for it as you may, there can be no doubt that we had nearly outlived *our* history. The old examples, perhaps because we had drifted away so insensibly from the principles which they sanctioned, were losing their influence over us more and more. The time had come when some new shock, a fiercer discipline, was needed, to bring out and strengthen the nation's character. It is true of national blessings as of individual, that we must learn to value them by knowing what it is to labor for them and make

sacrifices for them. A people whom the great Ruler of nations would have live and not perish, must be brought back to this experience as often as they are in danger of forgetting the steps by which they became great and prosperous. We are passing through the trials which shall perform for us that salutary work.

Out of this war shall arise a juster estimate of the transcendent privileges of our American form of government. We are indebted to it already for illustrations of a true public spirit as noble, as elevating as the world ever saw. We are gathering up from it every day the materials of the richest heritage that one age can transmit to another. Our lost history shall be restored to us. Examples of genuine Christian patriotism and heroism have appeared during this struggle, worthy of perpetual record,— examples of fealty to principle which holds everything — life itself — subordinate to that supremacy,— deeds of suffering and valor never surpassed, performed by men in the ranks, who may be counted by thousands and tens of thousands, and performed by them intelligently, consciously in behalf of what is right, against the violation of sacred compacts, against injustice and oppression, against treachery to future generations, whose interests we are appointed to guard. I cannot doubt, as I have confidence in the wisdom of the Supreme one, that He means by these fiery trials that we should be made a better, a stronger, a happier people, and be fitted to act more worthily the part as dispensers of blessings to the world, which His Providence had seemed to mark out for us.

I have but one other brief thought to suggest, and that may not improperly lead us to retrace our steps, and

come back once more to the tomb from which we took our departure. The example of the dead should instruct the living. The manner of the service which we owe to our country may be different, but the measure of it is the same to all; and that has been illustrated in the self-devotion of those whose memory we honor here to-day. It is well for us to build their monuments; but we bestow the truest honor upon them, when we take up the work which by reason of death has fallen from their hands, and carry it forward, in their spirit, to its consummation. Happy, oh, thrice happy they, who having fallen for their country, rest now in their graves, compared with those who survive a country lost through their neglect and cowardice!

I am reminded of a sentiment of the true-hearted patriot, on whom Providence has devolved the task of guiding our ship of State through this night of tempest and gloom, which should be engraven on all our hearts. It was well said by him, at Gettysburg, that the proper use of an occasion like this, as we bend over the graves of our martyr-soldiers, "is to dedicate ourselves anew to the living work of saving the country for which they died." We learn our duties most safely by inferring them from the providential circumstances under which life has been allotted to us. Let it then be brought home to the heart of every true man and woman in this land, that our appropriate work in this our day and generation is, by every patriotic duty performed, by self-denial practised, by life itself surrendered if need be, to thwart this rebellion, and save our imperilled country and its liberties, to the glory of God and the good of mankind.

# CHAPTER XI.

## 1860–1865.

RETROSPECT.—HONORS.—DEATHS OF FRIENDS.—REMARKS AT NEWTON.—LITERARY LABORS.—EXTRACTS FROM JOURNAL.

The course of events may here be retraced to notice some occurrences in the sphere of Dr. Hackett's professional and personal relations.

November 14th, 1860, he was elected a member of the American Academy of Arts and Sciences, founded in 1780. In 1861, he received the degree of D. D. from Harvard University, where for many years he was an examiner, and where he had a valued circle of friends, including, in the Greek department, Professor Felton, and Professor Sophocles, whose learning Dr. Hackett considered as unsurpassed by that of any man with whom he ever conversed.

Preliminary, as it would appear, to the proper engrossment of the honorary degree, he received the following sportive note from President Felton:—

CAMBRIDGE, June 24th, 1861.

My dear Professor:—I have lately been engaged in a profound and laborious investigation to settle a point of philology. None of the authorities I have consulted—and some of them are very high—throws the smallest glimmer of light upon the question. I know of but one source to which I can resort with a probability of being

able to solve the mystery. It is not an ancient, mutilated inscription—though it bears some analogy to that;—it is not a choral metre, or Aristophanic Parabasis; it is not a question of apostolic topography;—it has something to do with the Bema, and something with the Cadmean letters;—it is connected with the acrophonetic system of Egyptian hieroglyphics;—in short, it has utterly puzzled my faculty of conjectural criticism, and passed the knowledge of the most learned men I have called in council. If you can't answer, nobody can, and I shall give up the search, with "Who wrote Junius?" and "Who was the Man in the Iron Mask?"

What does B. stand for,—the initial of your middle name? That's the question I have to put, with Shakspere,

To B. or not to B., that's the question.

Yours ever,

C. C. FELTON.

Prof. Horatio B? Hackett, D. D.

March 4th, 1862, he attended the funeral, at Cambridge, of this lamented friend, Cornelius Conway Felton, so short time the President of the University, so long its ornament as a scholar, who died at Chester, Pa., a week previously. The name of the genial man and ardent Grecian is associated with those of Dr. Hackett's other friends, Edwards and Sears, in the promotion of Classical studies in America.

At the Commencement season of 1862, he received the degree of LL. D. from Amherst College, concerning which he writes to Professor Tyler in these terms:—"The degree which the College has confer-

red on me is one that never entered my thoughts, and is altogether beyond my deserts. Its value is enhanced by the honorable rank which the College has now gained through its able Faculty, and its numerous graduates, who have made themselves so favorably known in every department of literary and civil service. None but a very distinguished man could well decline such an honor, if he were so disposed, without seeming to court the publicity which he affects to shun."

On the 18th of May, 1863, Dr. Hackett took possession of the pleasant estate at Newton Centre, which continued to be the home of his family for the remaining seven years of residence in that place. In the church not far removed, on the fourth of November, 1864, he made one of the addresses at the funeral of his tenderly esteemed friend, Dr. Irah Chase. The tribute of one passage which it contains must find place here :—

"I ought not to prolong these remarks. Yet indulge me in one word of private sorrow, as I look for the last time on these remains of one whom I have known and loved so long. It is to me an affecting moment to stand here and say farewell forever to all that is earthly of a friendship which has bound together the choicest years of my life; a friendship to which, under circumstances of perplexity and trial, I could always come with the certainty of obtaining wise and—oh, privilege rarer still !—honest advice; a friendship which, in scenes of bereavement and sorrow like this, has, by its tender sympathy, soothed my heart like the voice of an angel; a friendship to which I can look back through all these many years, and aver, with the strictest truth, that from the hour when

I first felt the grasp of his warm hand, when introduced to him almost as a stranger, to that other hour, when, within these few days, he stretched out to me that same hand for the last time, already chilled by death, it has never undergone change or abatement, has never been obscured by so much as the passing of the shadow of a single fleeting cloud."

A few months earlier, June 29th, 1864, Dr. Hackett had been associated with Dr. Chase, and with Drs. Ripley, Sears, Pattison and Arnold, in the exercises connected with laying the corner stone of a new building at Newton, for library, chapel and lecture-room requirements. The Watchman and Reflector, July 7th, 1864, thus reports his remarks on the occasion :—

"Prof. Hackett was the next speaker, and alluded impressively to his association with the seminary, of just a quarter of a century. He had connected himself with it under the full persuasion that the Baptist ministry were pledged to support it, and that the Baptist denomination would be satisfied with any graduate who should be deemed worthy of the privileges of the Institution, and do as well as he could in it. During his life here he had endeavored to consecrate himself to the work assigned him. He then mentioned his fears in the past, and the discouragements which had often weighed upon his own mind as he looked to the future of the seminary. It had appeared to him sometimes as if even he might live to survive the Newton Theological Institution. The air had been so full of sounds that he had almost feared to wake some fine morning and find that it had taken wings and alighted upon one of the hills of New Hamp-

shire. Once it had seemed that the Institution must remove and settle on the banks of the Connecticut; and once again, on the shores of the Hudson; and once again, in some more distant habitable part of the State of New York—but now those fears were all gone. The work done here to-day settled forever the question of the *fixity* of the Newton Theological Institution. In putting down this stone we anchor our good ship in firm holding ground, and never, through all the storms of succeeding centuries, shall it be shaken from its moorings. There is now no more room for apprehension; our tabernacle has entered into its rest. So long as under the spires of yonder city, and within the bosom of the peaceful villages that lie in the sweet valleys seen from this hill, a Christian ministry shall live to build upon the corner stone, Jesus Christ, so long shall this Institution which we are to-day doing so much to establish, abide upon this spot, and maintain the honor of the Christian faith. Dr. Hackett closed with a forcible allusion to the training of the first twelve theological students, with their three years' term under the incomparable Teacher, and applied the example to answer the objections urged against a learned preparation for the ministry."

Just six months before Dr. Chase's funeral, Dr. Hackett's name was at the head of a committee which prepared a tribute of respect, adopted May 4th, 1864, by the Amherst Alumni of Boston and vicinity, to the memory of the Rev. Edward Hitchcock, D. D., LL. D., who was connected with the College, as President and Professor, during a period of nearly forty years.

Of literary work from the pen of Dr. Hackett, belonging to this period and not yet noticed, there may be mentioned, first, the thirty articles which he contributed to the original edition of Dr. William Smith's Dictionary of the Bible, published in England, between 1860 and 1863. In April, 1861, he wrote an introduction to the American edition of Westcott's Introduction to the Study of the Gospels, which he welcomed as an important aid to be placed in the hands of students as an accompaniment of the ordinary lectures and oral teaching. It was now some twenty years that he had been teaching this study critically, and for some fifteen more he was to be engaged upon it with ever fresh love and zeal. Those who know what he helped students to achieve in this direction, will feel that one great secret of his success lay in his clear appreciation of the conditions of the case, of the difficulty to be overcome, and the danger to be avoided, as revealed in the following words: — "The writer's experience as a teacher of biblical exegesis has led him to think, that there is no portion of the New Testament on which it is so difficult to give to the instruction imparted a character of unity and completeness, as the Gospels. The subject has, no doubt, its intrinsic difficulties, which no labor can wholly overcome. The time usually devoted to this part of the course of study is and must be disproportionate to the amount of work to be performed. It is possible to read and compare the different narratives only in some of the more important sections. Very few are able, in such a rapid survey of the ground, to lay up in their minds a connected view of the Saviour's life. The impression of

his character as unfolded in his works is liable to be indistinct and confused. Numberless questions respecting the plan of the Evangelists and the mode of reconciling them with each other, have been thrust on the student."

It is proper, in this connection, to remark the great usefulness of Dr. Hackett's "Life of Christ," which he was accustomed to dictate to his classes. It was translated for the Karens, by the Rev. Alonzo Bunker, of the class of 1865, in grateful remembrance of the advantage he had himself derived from it. A copy of the Translation was sent by him to Dr. Hackett, in 1871, with a most appreciative and gratifying letter.

In 1862, Dr. Hackett published an article in the Bibliotheca Sacra, entitled: "Remarks on Renderings of the Common Version (in the Epistle to the Galatians)," which was followed by another on the same subject, three years later. His labors upon this Epistle, of the same nature as those upon that to Philemon, though made ready for the press, in 1861, and possessed in printed form by himself, were never given to the public. His analysis of the contents of the Epistle, revised at this time, was published in the Christian Review, for October, 1861. To this periodical, from about 1838 onward, he contributed many valuable articles. Among these, in his earlier years at Newton, were translations, with notes, from such standard authors as Hemsen, Neander, Niebuhr.

Soon after the beginning of 1865, Dr. Hackett records that he hopes to keep the resolution to study only after, or besides, four hours' daily exercise. He now peculiarly felt

the necessity of extra labors to supplement a salary inadequate to the support of his family. He was no stranger to the fact that the walls of many institutions of learning have been cemented with the life-blood of those instrumental in their origination and firm establishment. He observes at this time, "In looking at the bust of dear Dr. Chase, one can hardly help saying, 'He asked for bread, and they gave him a stone.'" The tasks, however, in which he was soon to be engaged, were all directly connected with his duties as a professor, and subservient to their most efficient discharge.

In the general rejoicing of April 3d, 1865, his lecture at the Institution was given up, and in the evening he received a serenade from the students. A week later, he addressed a meeting of his townsmen on the occasion of Lee's surrender. In less than another week came the terrible shock of the President's assassination. "Sad, sad, sad," writes the patriotic pen in his journal.

Parental affection is revealed in the aspiration recorded after having witnessed a baptism, "Oh, that my dear children were true followers of Christ!" Filial regard is shown in the mention of "the sad pleasure of seeing my aged, infirm mother once more," on a visit for the purpose to Methuen, in May. She died, February 19th, 1866.

On the first of June, he heard Mr. Sumner deliver his eulogy on Lincoln, and a few days later, met him at the home of their common friend, the Hon. Richard Fletcher.

On being thanked, soon after this time, by the Rev. Mr. Ripley, of Portland, for being willing to preach so often for him, when he lived in Providence, he muses, "How

The transition had begun to that new order of things which has produced a correspondence between the appointments of the Seminary, and its unrivalled beauty for situation. During this year, however, Dr. Hackett still gave his instructions in a ruinous apartment of the old "Mansion House," which continued to serve for chapel, class-rooms, and refectory, besides harboring many of the brotherhood in its devious retreats. Who that enjoyed it, will ever forget the eloquence that irradiated that old dilapidated room in the once lordly abode of fifty years before! Colby Hall was not completed and dedicated until September, 1866.

Before winter he had accepted the proposals of Messrs. Hurd and Houghton, that he should edit an American Edition of Smith's Dictionary of the Bible. In this he had the coöperation of that scholar, of unsurpassed qualifications for the task, Ezra Abbot, D. D., LL. D., then Assistant Librarian of Harvard College, now Professor in its Divinity School. Dr. Hackett revised his own former contributions, added very largely to their number, and enlisted the service of the most able scholars of America. These labors were at once commenced, though the publication of their results did not take place until 1867 to 1870.

At the same time, he had in hand the translation of Van Oosterzee's Commentary on Philemon, with additions, for Dr. Schaff's edition of Lange's Commentaries. After this was finished, the same service was undertaken for Braune's Commentary on Philippians, in that series. It seems proper to mention here, as Dr. Hackett intended and directed to have done in that work, and has

himself done in the Dictionary, the service rendered, in translating the latter Commentary, by the Rev. J. B. G. Pidge, a student at Newton from 1866 to 1869.

In 1867, a long cherished idea of twenty years on the part of Dr. Hackett, was fulfilled by the publication of *Plutarchus De Sera Numinis Vindicta* in a revised edition, with Notes, by himself and Professor W. S. Tyler. The latter gentleman had secured the introduction of the work into the curriculum of Amherst College, in 1847, and had afterwards published very valuable articles upon Plutarch and his Moralia. So early as 1850, in a letter to his friend, Dr. Hackett proposed the project of joint editorship, as one that he had long meditated. "The severe critical taste and high standard of the Professor," writes Dr. Tyler, "are seen in the depreciatory terms in which he speaks of his own edition, and which, though sincere and characteristic, were not deserved. I have myself always looked only with wonder and admiration upon the edition, especially when I saw the paucity of helps of which he could avail himself, and of the materials which he found ready to his hands. The body of the Notes remains substantially the same in the joint edition, as in the first. Professor Hackett revised the old notes, and contributed new ones. My part of the book was chiefly the better adaptation of it to the use of college students."

In a letter of the same year, Dr. Hackett mentions having just received a note from Tholuck in acknowledgment of a copy of the original edition. It states the interesting fact, that that treatise, when he was in a state of infidelity, had a preparatory influence upon his mind,

in disposing him to attend to the claims of the Gospel. This must have confirmed the opinion Dr. Hackett had two years before expressed to Dr. Tyler, that pagan antiquity has nothing to show which will bear the least comparison with it, considered not so much as a philosophical, as a moral disquisition on the most important topics which can engage the human mind. This testimony may also have helped to inspire the sentence in the preface to the joint edition: "Time and experience have confirmed the conviction which we have always entertained of the surpassing value of the writings of Plutarch, as emphatically the historian of divine Providence, among the writers of heathen antiquity, and of this treatise in particular, as a means of strengthening men's faith in the certainty of moral retributions, and of arousing them to a juster sensibility to the deserts of crime committed against law, divine or human." This preface, dated November 20th, 1866, concludes: "It may be excused if we take the liberty, as classmates in College and friends whose intimacy the lapse now of almost two-score years has only made still closer, to express the gratification which we feel in the association of our labors and our names in this slight contribution to classical and sacred literature."

But with all the literary activity of this time (during which he was also an associate editor of the Theological Eclectic, conducted by Professor George E. Day, of Yale Theological Seminary), what an amount and variety of historical and exegetical instruction was communicated from the Professor's chair! A deep interest prevailed in the Biblical studies. Though provision at that time

existed for their pursuit only in the Junior year, yet, by attending the exercises of the succeeding classes, during parts of the two following years, a student during that last *triennium* could, if he chose, present an ample page of learning, rich with the spoils of notes on the Life of Christ; the first half of the Gospel of Mark; the harmonic study of the Last Days of Christ; the Epistles to the Galatians, to Titus, to the Philippians; and the First of John: and in Hebrew, on Selections from the Psalms, and the prophecy of Joel; not to speak of readings from Genesis, and in Ruth, more particularly for grammatical purposes, and of lectures and dictations on the lower Biblical Criticism, and on the Geography of the Bible, with directions for Essays.

"In his later years," says Rev. Henry S. Burrage, in his full and interesting tribute, at the time of Dr. Hackett's decease, "he took especial delight in reviewing the last days of Christ, using the text of Robinson's Harmony. Always in his work there was minute, accurate scholarship, but here especially there was more—deep spiritual insight; and as he unfolded the meaning of the several evangelists in words that touched, yes, melted the heart, how often at the close of the hour—hour closing all too soon—was the exclamation of the disciples, as recorded by Luke, recalled by his students, 'Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?' When we saw him last, in the summer of 1872, we were carried back to those happy days. He had just been reading Longfellow's Divine Tragedy, and said he had often wished, while studying the account of the healing of the Syro-

phenician woman's daughter, that the evangelist had told us more. Did the daughter ever look upon the Christ who had healed her? It certainly must have been the desire of her heart,—O, for even one glimpse of the Lord! Well, he said, he had been filled with delight to find that the poet, in his Christus, had filled out this picture that is given us in the Gospels. The Saviour is making his triumphal entry into Jerusalem, and the Syrophenician woman and her daughter are on one of the house-tops in the city. The daughter says:—

> 'I wonder
> That one who was so far away from me,
> And could not see me, by His thought alone
> Had power to heal me. O, that I could see Him!'

And now her prayer is answered. Voices cry, 'Hosanna to the Son of David!' and as the train moves along the street, as in a dream, she who was healed beholds her Saviour, and is satisfied. The lighting up of the face, the flashing eyes, the occasional drawing in of the breath, the burning words, as the Doctor spoke, all carried us back to our student days at Newton."

Somewhat early in the academical year of 1867–8, it was known that Dr. Hackett would, at its close, terminate his long connection with the Theological Institution, purposing to devote himself, in the retirement of his study, to his favorite pursuits, and to form, by invitation, a more exclusive connection with the Bible Union.

As the months wore away, and the time drew near for the severance of their relations to an illustrious and beloved teacher, the students marked their sense of the

impending event by an offering of books, a sumptuous edition of Shakspere, and the works of Lord Bacon. Two or three days after, they were acknowledged in brief and beautiful remarks, in the Chapel, complimenting the generosity and the choice of the gift, and alluding to the value of Bacon's principles in every realm of investigation. While conducting the chapel service on the last evening of the last week of regular study, in attempting to read the hymn, Dr. Hackett broke down under his emotions. A few evenings after, he held a farewell reception at his home.

He presided at the anniversary which occurred Wednesday, June 24, 1868. The Exercises of the occasion were celebrated, by the efforts of the Graduating Class, with rather unusual pomp, the procession to the Church being headed by the Germania Band, of Boston, which, resolved into an orchestra, varied the four hours' session within with fine music. The Rev. Dr. Baron Stow offered the opening prayer. In his Farewell Address, Dr. Hackett congratulated the Class, as well as the Faculty and the Trustees, that a long and arduous course of study had been so successfully terminated. He fitly referred to the removal, by death, of one of their number, and commemorated his virtues. Those whom he addressed had exceeded what was required of them, and had devoted more than the allotted or expected time to Biblical studies. They had acted upon the idea that a preacher, in order to be successful, must thoroughly study and understand the Bible. A fervid aspiration was expressed for the rehabilitation, upon this basis, of the American pulpit in its former grandeur and glory. He alluded with

feeling to his departure from the Institution, and particularly to his separation from the class before him, the last of a long series. He had been connected with the Institution for almost a generation, and should ever hold its graduates in the fondest remembrance. He closed by invoking the blessing of Heaven upon their work of faith and labor of love, and with the prayer that each one might finally receive the welcome, Well done.

The Rev. Dr. Stow, their President, read a letter from the Board of Trustees, gratefully acknowledging their obligations to Dr. Hackett, and with regret accepting his resignation. At their meeting on the previous day, a paper, prepared by a committee consisting of the President, and the Rev. Drs. Caldwell and Lamson, was unanimously adopted and ordered to be made public, as follows:—

"The Rev. Horatio B. Hackett, D. D., L L. D., was unanimously elected, August 5th, 1839, Professor of Biblical Literature and Interpretation in the Newton Theological Institution.

"His previous reputation as a scholar and an educator, inspired high hopes of his success in the particular department to which he was invited; and the Board of Trustees are happy in testifying that all those hopes have been fully realized. He applied himself at once and earnestly to such studies, over a broad range, as would best qualify him for effective service as a teacher of the languages in which the Old and New Testaments were written, and as a reliable interpreter of the inspired writings. His prosecution of those studies, both at home and in foreign lands, was enthusiastic, and his

proficiency, eminently apparent, soon made him known and respected far beyond the limited circle within which his official duties were performed."

"In the class-room he has manifested a special facility, not only in the communication of what he knew, but also in the awakening of an enthusiasm like his own in the minds of his pupils, and thus stimulating all who were susceptible of such influences to aim at large attainments in that department of sacred learning.

"His published works, containing matured results of his investigations, are all creditable to himself, honorable to the Institution, and serviceable to the students of the Word of God.

"In the twenty-nine years of faithful service, Dr. Hackett has attained an elevated position among Biblical scholars, and is fortunate in having his excellence justly appreciated and cordially acknowledged.

"As he has signified his purpose to enter another field, in which he hopes to make his acquisitions more comprehensively available for useful ends, the Board of Trustees, while accepting his proffered resignation, cannot allow the occasion to pass without a grateful recognition of those services here rendered, which have largely contributed to the high culture and increased efficiency of our denominational ministry, or without a strong expression of regret that future classes in the Institution may not have the benefit of his personal instructions."

The following was an utterance of the Boston press, on the event of Dr. Hackett's resignation :—

"The retirement of this distinguished scholar from the chair of Biblical Interpretation in the Newton Theo-

logical Seminary, which was announced at the Anniversary, will be deeply regretted by all the friends of that Institution. Having served for nearly thirty years most assiduously and devotedly in that position, he has during that time not only put the impress of his scholarly mind and rare genius upon a whole generation of ministers of the Baptist denomination, but won for himself an almost world-wide reputation as a Biblical scholar.

"Considering the superior accomplishments of European critics in Biblical studies, especially the Germans, it is an occasion of honest pride to an American to find one of his own countrymen constantly quoted by the great English and Continental scholars as the highest authority on points of Scripture interpretation. This has been true of Dr. Hackett, almost alone in this department. A pupil of Neander and Tholuck—the life-long friend of the latter—he has become the peer of both of them in the realm of Biblical science. His Commentary on the Acts has confessedly no equal, and as Dr. Peabody in the 'North American Review' very justly says, is 'one of the very few works of the kind in the English language which approaches in point of massive erudition the master-works of the great German critics, differing from them only in possessing a soundness and accuracy which they sometimes lack.' Devoting himself with an intense concentration to his special work, he has dwelt almost exclusively for many years in the 'still air of delightful studies.'

"Here he has been little known, socially, even by his nearest neighbors, but all lovers of Scripture study owe him a debt, and if his life is spared many years, we predict

a yet greater one. He goes from his honored place with the benediction of hundreds of former pupils resting upon him, and with a well-earned name among the scholars of the world."

During his twenty-nine years in the Institution, Dr. Hackett had been connected with nine Professors, including, besides his colleagues upon joining the Seminary, the Rev. Drs. Chase, Ripley and Sears, whose connection with the work of instruction terminated respectively in the years 1845, 1860, and 1848,—Rev. Drs. Robert E. Pattison, 1848–1854 (died 1874); Alvah Hovey, 1853–; Albert N. Arnold, 1855–1857; Arthur S. Train, 1859–1866 (died 1872); George D. B. Pepper, 1865–1867; Galusha Anderson, 1866–1873.

The duties which Dr. Hackett had performed were divided, upon his retirement, and the Rev. Oakman S. Stearns, D. D., was appointed to the functions of Biblical Interpretation, in the Old Testament, and the Rev. Ezra P. Gould to the same in the New Testament. Both these gentlemen had studied under Dr. Hackett; Dr. Stearns, in the Class of 1846, after which he had been assistant instructor in Hebrew, during the year 1846–47, and Mr. Gould (Harvard College, 1861), in that of 1868, in which relation, just terminated, he had secured Dr. Hackett's approval of his capacities for this new career.

## CHAPTER XIII.

### 1868–1870.

TASKS AS A WRITER.—CHANGED MODE OF LIFE FOR TWO YEARS.—ACCEPTANCE OF A CHAIR IN ROCHESTER THEOLOGICAL SEMINARY.—INTERVAL BEFORE ENTRANCE ON ITS DUTIES.—FOURTH FOREIGN TOUR, IN GREAT BRITAIN AND ON THE CONTINENT.

Dr. Hackett was now engrossed at the same time with various labors: upon the translation and revision of the Books of Ruth, and of Judges, for the Bible Union; upon the Dictionary of the Bible; and upon the contributions which he had engaged to make to Dr. Schaff's edition of Lange's *Bibelwerk*.

The change from his former mode of life was a great one. Hours upon hours of continuous application were not unfamiliar to him, but heretofore they had been varied with the exhilarating, even if exhausting excitement of looking into attentive faces, and communicating with the living voice the results of his thought and research. All this was now gone, and he had been too long, and for too compulsive reasons, withdrawn from the pulpit to seek its wider and different auditory. The experience of a year was sufficient to dispose him to listen to the proposal, made to him through his friend and early pupil at Providence and Newton, the Rev. Dr. E. G. Robinson, President of Rochester Theological Seminary, to become connected with that Institution. At first the

idea of a non-resident lectureship was entertained, but it was soon abandoned in favor of a regular professorship.

Dr. Hackett visited Rochester, September 23d, 1869, saw the new home which had just been provided for the Seminary, and met old and new friends. A few weeks later, at the daily Chapel exercises in Trevor Hall, the President announced to the students, that Dr. Hackett had accepted the professorship of Biblical Literature and New Testament Exegesis, the duties of which, however, he would not enter upon until the opening of the next academical year. This interval was spent by Dr. Hackett in completing the various tasks upon which he was engaged.

After the lapse of more than a quarter of a century, it may be allowed, once more, to glance at a petition recorded on his sixty-first birthday, December 27th, 1869: "Be pleased to smile upon my future contemplated labor in the new sphere which Thy Providence has opened to me. May I have health and vigor of mind to make me still useful as a teacher of those whom Thou dost call to serve Thee in the ministry, who may look to me for instruction and guidance. May then my last years be my best years in usefulness, and in preparation for that end of life to which these hastening days bear me forward."

Many will long bless Heaven for the answer to that prayer, which enables them to say: "I was a student under Doctor Hackett, in Rochester Theological Seminary."

In April, 1870, he set out, in company with his only daughter, Miss Mary W. Hackett, upon his fourth European trip. The always delicate health of Mrs. Hackett precluded her accompanying him on any of these tours.

The summer was delightfully spent, and embraced the attractive scenes thus indicated by Miss Hackett, in a letter not written with the expectation of its publication :—

"I can give an itinerary of the journey in 1870, so as to define the trip without entering into detail.

"Leaving New York, April 20th, we landed at Queenstown, the 29th, and proceeded at once to Cork, remaining there over the Sabbath. Then to Dublin, to Bangor, in Wales, to Shrewsbury, and to London, where we remained for two weeks or more.

"Father wrote two or three articles for the Dictionary after reaching London, and it is recorded in my journal that he wrote one the 23d of May, which must have been the last, as I am quite sure that he wrote none after leaving that city. We met Dr. Park in London, at the beginning of our tour, and also Dr. Furber. Father called upon his friend Dr. Davies while we were here. We visited the principal places of interest in the city and vicinity—such as, Cambridge, Windsor, Sydenham, and Kensington,—then Salisbury, Amesbury, and Sarum, riding through the New Forest to Lymington, where we took a boat to cross the Solent, landing at Yarmouth, Isle of Wight. Then we took a carriage again, and made almost the entire circuit of the island, staying one night at Ventnor, and stopping on our way to see the church where Legh Richmond preached at Brading, and where lies buried 'Little Jane,' the subject, as is known, of a tract by him, and also at Arreton, where lies the 'Dairyman's Daughter,' another of his parishioners. At East Cowes, we took a steamer for Southampton, and visited Winchester.

"Returning to Southampton, we went from there to Havre and Paris, where we busied ourselves in sight-seeing for two weeks, and made an excursion to Versailles. From Paris to Geneva, to Chamonix, then, after crossing the *Mer de glace*, back to Geneva; to Vevey, crossing the Lake of Geneva, on to Bern, staying two or three hours at Freiburg on the way; across Lake Thun to Interlachen, going while here to the Staubbach water-fall, and to see the glacier at Grindelwald. We drove over the Brünig Pass to Luzern, ascended Mount Rigi from there, and of course sailed down the Lake; then went on to Zürich, and Schaffhausen to see the Rhine Falls. At Romanshof we took steamer and crossed Lake Constance to Lindau, and thence came by rail to Munich and to Leipzig.

"A party to celebrate Dr. Bauer's accession to the Faculty of the University of Leipzig, occurred on the 11th of July, 1870, at the residence of Dr. Gotthard V. Lechler. There were present, Drs. Kahnis, Luthardt, Bauer, Tischendorf, Lechler, all of whom made speeches, and there were toasts for the United States of America, and, I am quite sure, for the Seminary of Rochester, as well as for father and myself. I find these names mentioned in father's journal, but other celebrities were present, whose names are lost. Father makes no special mention of his enjoyment of this dinner party, but he has often in conversation referred to it, as one of the most delightful of social evenings which he ever passed.

"The next day we went to call upon Dr. Tholuck, at Halle. Speaking of his visit, he says: 'Soon Dr. Tholuck came in,—seemed glad to see me; felt in

my interviews with him that he was consciously standing near his end; without any pretence or cant, there was an air of seriousness and silent thought which impressed me, and made me feel actually solemn; he seemed to breathe the air of the coming world. Awe-struck I may say I was.'

"From Halle to Dresden, Berlin, Cologne, Brussels, Ghent, Ostend, Dover, Canterbury, London, remaining two weeks; from London to Oxford, Edinburgh, English lakes, Liverpool, reaching New York, August 31st.

"We went out in the Cunard steamer Cuba, and came home in the Java, of the same line. Father discovered, on our voyage out, that the same engineer was in charge who was on the Europa, in 1858, at the time of the accident by collision, and from him learned, that a timber which had been put on to strengthen a weak spot at the time of building the steamer, was all that saved it from going to the bottom of the sea.

"I have omitted to mention some small places, and indeed have given a very poor account of the way in which four of the happiest months of my life were spent; but so many recollections of that summer come thronging into my mind, that not without being too diffuse for your purpose, can I give even a satisfactory *résumé* of our travels."

# CHAPTER XIV.

## 1870–1875.

PROFESSORSHIP AT ROCHESTER.— OLD FRIENDS THERE.— VISIT TO AMHERST IN 1871.—TRIBUTE TO DR. E. G. ROBINSON.—DECEASED CONTEMPORARIES.—LITERARY LABOR.—POSITION IN THE SEMINARY. — REMINISCENCE OF ANDOVER ACADEMY.—FIFTH FOREIGN TOUR IN EUROPE.

Upon reaching America, Dr. Hackett soon repaired to Rochester, being followed by his wife and daughter a few weeks later. The removal involved the separation of his family, the two sons, Messrs. H. B. Hackett, Jr., and Benjamin W. Hackett, the oldest and youngest of his children, being occupied in mercantile employments in Boston.

Dr. Hackett entered upon his new residence and engagements in 1870, under pleasant auspices. He had lately completed tasks that were honorable monuments of American sacred scholarship, and was returning with new ardor to the vocation of his life as a teacher, at liberty to devote his entire attention to the ample sphere of New Testament instruction. His associates in the Faculty of the Seminary, were Dr. Robinson, President, and Davies Professor of Biblical and Pastoral Theology, who had been connected with the Seminary since 1853; Dr. R. J. W. Buckland, a graduate of Union College in 1850, and five years later, of Union Theological Seminary, New York, and for several years a pastor in that city,—who had

become Professor of Church History at the beginning of the Seminary year in 1869; and Mr. G. H. Whittemore (Harvard College, 1860), a student under Dr. Hackett at Newton, who, since September, 1868, had been teacher of studies in the Gospels, as well as in the Hebrew, which now became his single department. Dr. Rauschenbusch, at the head of the German department, a pupil of Neander, had been among his acquaintance.

In the University, the President, Dr. Anderson, had attended Dr. Hackett's instructions thirty years before, during a year's residence at Newton; Dr. Kendrick was his friend and fellow-scholar; Professor Gilmore, just from the pulpit of the Second Baptist Church, had, twelve years earlier, become his pupil at Newton. Another graduate of Newton, in the same class (1861), was the Rev. Henry E. Robins, D. D., now President of Colby University; from 1867 to 1873 he was pastor of the First Baptist Church, where Dr. Hackett habitually worshipped while in Rochester.

Still another and an old friend was the Rev. Mr. Nott, who had come to Rochester, with his family, a few years before. About two years after Dr. Hackett came, the venerable and urbane Dr. Peck began to make Rochester his residence, during a part at least of the year. There was scope for the imagination in vivifying the past, when, of a Sunday, in the old building of the First Church, now a thing of the past, the sight of the three good men, so remarkably brought together in their last days, made one muse upon the state of the country, and of the churches, and of learning, when these men first knew each other, between forty and fifty years before. It was a good and

pleasant sight. Mr. Nott, a pure Nathaniel-soul, as Neander said of De Wette, was the first to go, in the early days of May, 1873. Dr. Peck was taken in the summer days of 1874.

Towards the end of 1870, Dr. Hackett addressed a note of congratulation to Dr. Tholuck, on occasion of the fiftieth anniversary of his assuming the duties of a Professorship, December 2d, 1820 (at Berlin). In it he expressed his obligations to Tholuck, above all others, for any service he had been able to render to theological learning.

At the close of Dr. Hackett's first year in the Seminary, he made some remarks, at the Alumni dinner, expressive of his satisfaction and interest in the Institution, and of his hopes for its future. In the summer of this year, which, like all the long vacations, he spent at the East, he attended the Semi-Centennial of Amherst College (1871). His sentiments at this celebration are thus recorded in the published proceedings, though it will be seen from Professor Tyler's remarks at his funeral, that the "Address" failed to be spoken, through the author's habitual shrinking modesty :—

"I feel, Mr. President, that I might justly ask to be excused from attempting to say anything on this occasion, certainly as a representative of the class of 1830; for this class has been amply and admirably represented by the orator and historian, to whom we listened in the forenoon. For myself, I am proud as a member of the class of 1830, to claim him as one of our number. It is not every Professor who understands Greek, that understands English, as well. We, who knew Professor Tyler

at the beginning, are not surprised at such versatility in him. The discourse which we heard from him, so elaborate, instructive, and eloquent, simply shows that as he began, so he has gone on, nobly fulfilling the bright promise of his college days.

"Goldsmith used to say, that, when at the university, he made but a poor figure in the mathematics, but could turn an ode of Horace into English, equal to the best of them. Our Tyler was good in everything; he could produce a sensation in conic sections, or the calculus, as well as in Horace or Homer. He learned to good purpose in those days, the old poet's dictum, as good for actual life as for the mimic stage,—

'Ad imum
Qualis ab incepto processerit et sibi constet.'

"The learned orator, therefore, stands before us to-day justly crowned with the laurels which he wears. I hope the heresy, that dull and idle boys make the smartest men, rebuked by such an example, will never find its way into Amherst College.

"The older brothers of the College rejoice most heartily with their younger brothers in the manifold prosperity of the College as we see it to-day, at the end of these first fifty years. But as I listened to the orator's account of the difficulties and trials which the friends and first teachers of the College had to encounter forty years ago,—the period of my connection with it,—I felt that I might justly characterize that period, at least, as the *heroic* age in the history of the College. The age is heroic that produces heroic men; and it was these early trials of

courage, faith, disinterestedness, which gave us such characters as those of HEMAN HUMPHREY, EDWARD HITCHCOCK, NATHAN W. FISKE, and others. I account it one of my greatest obligations to the College, that it gave me the benefit of the example and the teachings of such men. I can truthfully say that my remembrance of their disinterestedness, fidelity and self-denial, has ever been among the best inspirations of my life.

"I have followed the history of my class-mates—about forty of us—with some care. Several of them, of whose usefulness and success we had reason to entertain the best hopes, died early. The one of these first taken, was the youngest of our number. We, who knew them, have not forgotten them. We linger longest at the graves, in which have been buried "the hopes of unaccomplished years." Of the rest, I know enough to say that they have all been in their various spheres, upright, earnest, useful men. No one of them has yet dishonored the College, or brought a stain upon his own personal reputation. Four of them have been missionaries of the Cross in foreign lands. Schneider discoursed to us at our commencement (possibly the Junior exhibition), on the *felicity* of *benevolence*, and having now tried his theory for nearly forty years, still lives to testify by word and deed that the way to be happy is to be unselfish. The record of his labors and successes in Asia Minor, reads like a page from the Acts of the Apostles.

"It is a cause of regret to me—I feel it keenly to-day—that I have been since my graduation so seldom present at the commencements of the College. I have been leading all this time since I left here, a somewhat vagrant

academic life. During all these years, I have been, with hardly a single year's exception, cooped up within college walls, either as a pupil in professional schools, or as a teacher in colleges and seminaries. I have thus formed, of course, new literary attachments and responsibilities, more or less engrossing; but I can truly say, as I come back again to-day from these wanderings to the old *Alma Mater* — for *old* assuredly she must be, when so many sons rise up with hoary heads to do her homage— I can truly say to-day to this dear mother of us all:

'My heart untraveled fondly turns to thee.'

"Of this I am confident. No one can rejoice more heartily than I do, in the bright auguries which introduce this second Semi-centennial of Amherst College."

The case was similar the next year at Rochester, in 1872, when Dr. Robinson, having accepted the Presidency of Brown University, terminated his connection of nearly twenty years with the Seminary. One of the city papers of the next day, in alluding to the Alumni dinner, said:—

"Among the things that were omitted were some words of tribute that were meant to be spoken by Professor Hackett, the colleague and life-long friend of Dr. Robinson, the retiring president. Through the kindness of the Professor, we are permitted to lay before our readers the substance of what was proposed to be said:—

"The statutes of my scholastic professorship, if they do not make it incumbent on me to abstain from all public labors outside of the lecture room, yet give me, at least by an explicit understanding, the liberty to decline such

labors without offence or cause of complaint from any one. Though regretting that I must to such an extent avail myself of that liberty, yet I can say from the heart that I recognize the highest value of my quiet, unobtrusive work, as found in its connections with the practical and spiritual interests of my fellow-men. It is this possible relation of my student-life to the preaching of the Gospel from the pulpit through others, that gives to my labors all their value in my own view, and all the importance that I can claim for them from others. Under this aspect of my office, I hope I may say at least, as a good sexton (of whom I have heard) is reported to have said: 'Though it is not my privilege to go into the pulpit, yet I hope it is not presuming for me to say, that I have rung the bell for many a good sermon.'

"But I know that other thoughts chiefly occupy your minds at this hour; and they are uppermost also in my own heart. Most deeply do I sympathize with the friends of the Seminary, that we see our President here to-day for the last time in his official capacity. I will not disguise it, I feel to-day a pride in recalling the fact that Dr. Robinson was one of my own early pupils—first at Brown University, when I, too, was almost a boy (and that no doubt brought us so much the nearer to each other), and afterward at the Theological Seminary at Newton. To be able at this moment to look up and trace in our sky, from that early beginning, only an unbroken pathway of light, friendship and kindly offices, is to me a delightful spectacle. I hope it is also a gratification to him."

"It has been my lot (for I have led a somewhat

vagrant academic life) to have been connected with the Faculties of two or three different colleges and theological seminaries, and in at least two or three different Christian denominations. In these Faculties have been some of the best scholars in the country; some of the most devoted, self-denying, earnest, as well as able educators in the land. I have known, therefore, something of the zeal, self-devotement, enthusiasm of our best men in this department of intellectual and Christian labor. But I will allow myself to say, it is but truthful testimony to say: I have known no one, on the whole, that, in his devotion to his work, his spirit of labor, his enthusiasm, and power to awaken enthusiasm in his pupils, has surpassed Dr. Robinson. I do not feel it to be an extravagance to apply to him the words which John Foster applied to a well known historic personage. Dr. Robinson has seemed to me to exemplify in the ways that I have indicated an intensity of soul in his work, 'kept uniform by the nature of the human mind, forbidding it to be more, and, by the character of the individual, forbidding it to be less.' We are sorry to have him leave us. We have done all we could to retain him. He acts, I am sure, under a rigid sense of duty in going from us; and we, his colleagues, wish for him from the bottom of our hearts God's benediction and every blessing in his new sphere of care and responsibility. He will dwell there amid great memories, and feel the inspiration of great examples to incite him to a noble emulation. But I am sure of this, there is only one rival of whom he need have any fear, and that is—himself."

During the last ten years of his life, Dr. Hackett

was frequently reminded of the notable era of Biblical scholarship in which his own times and labors had been cast, by the passing away of some of its most eminent characters. Hupeld died in 1866; Hengstenberg, in 1869; Meyer, in 1873; Rödiger and Tischendorf, in 1874; Ewald, in 1875. Alford died in 1871, and a few years later, Dr. Pusey's death long seemed imminent. Benjamin Davies, PH. D., LL. D., died in 1875.

And at home, good and wise men whom he long knew, had fallen, some of whom have been already mentioned. October 4th, 1865, he went to Dr. Wayland's funeral, at Providence. April 8th, 1868, he writes: "Dr. Cushman has gone to his rest, *æt.* 68;" and on the 10th he attended the funeral. Many will never forget the tributes on that occasion of the life-long friends of the deceased, Stow, Neale, and Hague, who, in the same place, had welcomed the refined, dignified and able Mr. Cushman, at his installation in Boston, July 8th, 1841. Particularly it will be remembered how Baron Stow looked down from the pulpit of Bowdoin Square Church upon the face of Robert W. Cushman, dear to him since Columbian College days, and said, "Farewell,—a short farewell!"—a prophecy which the closing days of 1869 fulfilled, in the early morning of December 27th. March 27th, 1874, passed away an associate of all these men, during a memorable period of the Boston pulpit, the Rev. Edward N. Kirk, D. D., of the Congregational body, eminent for his elegant accomplishments, impressive oratory, and consecrated career.

After coming to Rochester, Dr. Hackett wrote an introduction to an American edition of Dean Howson's

"Metaphors of St. Paul," and "Sketches of the Companions of St. Paul," combined in one volume, and published in 1872. In 1873, he published an American edition of Rawlinson's "Historical Illustrations of the Old Testament," with additions, notes, and appendices. He also contributed literary and critical notices during this time to the Bibliotheca Sacra, and published in the Baptist Quarterly, in 1873, notes on his favorite study of the Transfiguration. An engraving of Raphael's great picture hung on the wall of his chamber, opposite the foot of his bed.

He was a member of the Palestine Exploration Society, which was organized in this country, to coöperate, in generous rivalry, with the British "Palestine Exploration Fund."

In 1873, Dr. Hackett had the pleasure of greeting Professors Dorner and Christlieb in Rochester. They were, it will be remembered, delegates to the meeting of the Evangelical Alliance, in New York. On a trip to Niagara, they stopped in Rochester, visited the Seminary, and were appropriately received in Trevor Hall.

In the Seminary, Dr. Hackett had the respect and attachment of his colleagues, to some of whom, as has been seen, he was dear by earlier ties. Dr. Robinson was succeeded in the Presidency by the Rev. Dr. Augustus H. Strong (Yale College, Class of 1857), whom Dr. Hackett was prepared to welcome, through an acquaintance begun during Dr. Strong's pastorate in Haverhill, Mass. At the same time, the Rev. William C. Wilkinson, D. D. (University of Rochester, 1857, and a classmate of Dr. Strong in the Seminary,

1859), joined the Faculty as Professor of Homiletics and Pastoral Theology. The Rev. Dr. Howard Osgood (Harvard College, 1850), late Professor in Crozer Theological Seminary, and a member of the Old Testament Company of the American Revision Committee, became a member of the Faculty, in September, 1875, as Acting Professor of Church History, Dr. Buckland being compelled by illness to relinquish for a time his duties.

On the part of the successive classes of students who were profited and delighted by his teachings, Dr. Hackett was the object of an affecting and ennobling devotion.

It may be of interest here to give the list of New Testament studies, as revised by him, for publication in the annual Catalogues:—

"The Greek Language as used in the New Testament; Greek gospels in harmony, on the basis of Mark; their origin, similarity, and destination. Lectures on the life of Christ, in chronological order, as drawn from the gospels. Epistles of the New Testament (varied from year to year). Luke's life of Paul as contained in the Acts. Principles of interpretation and the bibliographical helps. Textual criticism, especially the later results, and the laws applicable to the various readings. History and characteristics of the English version. Topography of Jerusalem, and geography of the first Christian age. Essays, paraphrases and discussions by the students."

April 2d, 1875, Dr. Hackett addressed these lines to Mr. W. H. Parmenter, a student in Andover Academy:—

"I am startled and amazed, to be reminded by your

note of being one of the founders of a literary society which is about to commemorate its *fiftieth* anniversary. I retain a more distinct recollection of my membership in the Social Fraternity, into which the boys used to be admitted on becoming Seniors. Dr. Stearns and Dr. Palmer were my school-mates, but as I have never seen any general catalogue of the Academy, I do not remember all who may have been founders or first members of the Philomathean. Rev. Wm. Newell, D. D., now of the City of New York, and H. A. Thomas, LL. D., State Librarian at Albany, were my classmates. Dr. Leonard Woods, of Brunswick, must have left the Academy at an earlier period.

"I love most sincerely Phillips Andover Academy; I revere the memory of its noble founders; I cherish a sincere regard for the character and services of all its teachers whom I have known there, and think often and tenderly of the dear boys who were my classmates and playmates in that bright morning of our days."

Soon after the Seminary Commencement of 1875, Dr. Hackett left America, to cross the Atlantic, for the fifth time, together with his friend, the Rev. Dr. Daniel L. Furber, pastor of the Congregational Church in Newton Centre, Mass. They sailed from Boston, on Saturday, the 29th of May, in the Cunard Steamer, Parthia, and landed at the same wharf, and from the same steamer, on Saturday, the 4th of September, fourteen weeks after. The course of their travels is indicated by giving the names of the places visited, in their order, as recorded in a published discourse of the Rev. Dr. Furber: Liverpool, Chester, Litchfield, Rugby,

Bedford, Cambridge, London, Rotterdam, The Hague, Leyden, Amsterdam, Utrecht, Hanover, Berlin, Wittenberg, Halle, Leipzig, Eisenach, Dresden, Munich, Lucerne, Basle, Paris, London, Dublin, Cork, Queenstown. They heard Canon Liddon, in St. Paul's Cathedral. From the Prebendal House, Peterborough, August 10th, the Dean, Dr. Westcott, wrote to Dr. Hackett, regretting that by his absence from Cambridge he had missed the pleasure of making a personal acquaintance, and wishing there were attractions enough at Peterborough to bring him to spend a Sunday in the quiet of a Cathedral Close.

Of the preaching in the German Protestant pulpits, Dr. Hackett said, that the sermons which he heard were good; some of them excellent; the great truths of the Gospel were fully and faithfully presented in them, and sometimes very ably and eloquently defended against the assaults of modern German Rationalism. As, on a former tour, Dr. Hackett had made a pious pilgrimage to the scene of De Wette's last years so he now repaired to the home of Meyer, in Hanover, and brought from it memorials of the scholar, bestowed by a member of his family, consisting of articles from his writing table, and his own copy of his Commentary on Philippians.

The Rev. Joseph P. Thompson, D. D., writes from Berlin, of a visit from Dr. Hackett when there, which he cherishes as one of the most pleasant memories of life. Again, and for the last time, he saw, at Halle, his warm friends, the Tholucks. News from their household, it may be observed, sometimes came to Dr. Hackett

through American students abroad. Tholuck, himself, wrote to Dr. Hackett, in 1869: "I view it as a token of your loyal remembrance of Halle, that you have sent us two so excellent pupils of yours, and I express to you my satisfaction in the connection with them." The gentlemen referred to were the Rev. Henry S. Burrage (Brown University, 1861), and the Rev. Stephen H. Stackpole (Harvard University, 1866), who had gone from Newton to Germany, for purposes of study and travel. After Dr. Hackett's death, Mrs. Tholuck wrote to the former: "The sad intelligence has reached us, and how has it grieved us! Can it be that the dear man was here only this summer, and even now among the dead!"

From Leipzig, where was residing, as a student, one of his Rochester pupils, Mr. S. E. Brown, Dr. Hackett brought back the Addresses at the Coffin and Grave of Tischendorf, who had passed from earth in the preceding September. Among other books purchased in Germany and England, were three copies of Bunyan's Pilgrim's Progress, printed and illustrated in the antique style of the times when the first editions appeared. One of these, in accordance with a purpose he had expressed, was sent, after his death, to Mr. John B. Trevor. Perhaps the last article he ever meditated was one on Bunyan, of which he had written some paragraphs in pencil. From London, he brought an album, containing the photographs of English Bible Revisers.

On returning to Rochester, he found official notice, that on the 6th of July, by a special vote of council, he had been invited to become an honorary member of the Society of Biblical Archæology, London.

# CHAPTER XV.

## 1875.

THE LAST OF EARTH.—FUNERAL SERVICES AT ROCHESTER. —FINAL OBSEQUIES AT NEWTON.—MEMORIALS. —CHARACTERISTICS.—CONCLUSION.

The end of the life that has been sketched draws near, but amid its familiar, appointed course of occupations. Four days before, on Friday, October 29th, Dr. Hackett was in New York, at the meeting of the American Committee of Revisers, in his place as a member of the New Testament Company.

Rev. Professor George E. Day, in transmitting to Dr. Hackett's family the Revision Committee's tribute to his memory, wrote:—

"My own personal relations with Dr. Hackett were always exceedingly pleasant. I always liked to meet him and talk with him. The Thursday evening before his death I spent nearly two hours with him, at the Everett House, and listened with the greatest pleasure to the account which he gave of his recent tour in Europe. How little did either of us think, as we bade each other good night, that this was our final parting on earth."

He reached Rochester late in the evening of Saturday the 30th. On Sunday morning he attended public worship, for the last time, at Plymouth Church, where the Rev. Leonard Bacon, D. D., of New Haven, preached. An interview followed after the sermon, which is thus alluded to, in the last entry in Dr. Hackett's journal:—

"Sabbath, October 31st.

"Heard Dr. Bacon at Plymouth Church. Expressed the hope his hearers would remember his sermon as well as I did the one I heard from him fifty years ago."

In the evening he remained at home, on account of the fatigue caused by the journey from which he had returned the night before. On Monday afternoon he held his usual exercise with the Junior Class, and was seen in his study, for the last time in life, by his colleague in the Biblical studies, who had so much cause to love him, and whom he now thanked for calling, during his absence, upon those who were dear to him.

He died at his residence, the next day, Tuesday, November 2d, 1875, between the hours of twelve and one o'clock. He had just returned from the exercise of the morning with the Middle Class, in the study of the Epistle to the Galatians. His notes on verses 19th and 20th of the first chapter had been mislaid, and he asked that a blank space should be left for them in the note-books; his last dictation was on verse 21st. The exercise closed before the usual time, with the statement that he felt somewhat unwell. In the interval before the meeting of the afternoon, with the Junior Class, he was to have given his vote at the annual State election. He entered his home, to go no more out upon earth's errands. Henceforth his citizenship was in Heaven alone.

Passing rapidly up to his apartments, he complained of a severe pain in his side. He was at once laid upon a bed, and the best remedies were applied by members of his family and friends present. Their efforts seemed to be somewhat effective, and he signified his grateful appre-

ciation of them; but, in a moment, after a spasm, he ceased to breathe. All was over before the arrival of the physicians summoned, but they concurred in stating that nothing could have been done to avert the result, which was due, probably, to the formation of a clot, impeding the circulation of the blood. The sad news quickly spread in the city, and telegrams were dispatched to the East, to Dr. Hackett's two sons, citizens of Boston. Mr. B. W. Hackett immediately left that city for Rochester. His brother remained to make the necessary arrangements for the last services at Newton.

A meeting of the Executive Board of the Seminary occurred by regular appointment in the evening, and was an occasion for the expression of the deepest sorrow at the loss which the cause of sacred letters, and the Seminary in particular, had sustained.

A largely-attended meeting of the students of the Seminary was held in Trevor Hall in the evening. It was difficult to bring it to a close, so many were desirous of testifying their veneration and love for the departed. They spoke of his child-like humility, his earnest enthusiasm, his impartial pursuit of truth, his manner of conducting the devotional exercises in the chapel, especially his reading of the Scriptures, which showed his loving appreciation of every word of the sacred writings, and finally, of the whole blessed influence of his devoted life.

The funeral services of Dr. Hackett, at Rochester, were held on Friday, November 5th. Prayers were offered at his late residence on Clinton Street, by Rev. Dr. Kendrick, of Rochester University, his highly esteemed friend. From the house, members of the family, and

some intimate friends were escorted to the Second Baptist Church, by a long procession, headed by the Presidents of the Seminary and University, followed by the officiating clergymen, Rev. T. Edwin Brown, D. D., and Rev. Charles J. Baldwin. The pall-bearers were the President of the Board of Trustees of the Seminary, Hon. J. O. Pettengill, and Deacon Alvah Strong; Professors William C. Wilkinson and Howard Osgood, of the Seminary, and Professor Augustus Rauschenbusch, of its German department; Professors Asahel C. Kendrick and Albert H. Mixer, of Rochester University; and the Rev. Henry L. Morehouse, of Rochester.

The exercises opened with the invocation, by the Rev. Dr. Brown, and an anthem, "Sleep thy last sleep." Dr. Brown read the Scriptures, Elijah's translation, the twenty-third Psalm, and Paul's exultation in the prospect of immortality. The Rev. A. H. Strong, D. D., President of the Rochester Theological Seminary, then delivered a just and beautiful eulogy of the departed. A tender tribute to their late teacher, and a delicate expression of sympathy with his bereaved family, was read in behalf of the students of the Seminary, by one of their number, Mr. A. J. Barrett. Beautiful floral offerings came from the same source to the house and the church. Martin B. Anderson, LL. D., characterizing the preceding discourse as exhaustive and elaborate, followed with weighty and appreciative words which he so well knows how to speak. Prayer was offered by the Rev. C. J. Baldwin, of the First Church, where Dr. Hackett worshipped usually. The exercises embraced Lyte's beautiful hymn, "Abide with me," a favorite of Dr. Hackett's, and con-

cluded with "Asleep in Jesus." Opportunity was then given to look upon the face, which expressed a heavenly peace.

At the conclusion of the services, the procession reformed and escorted the family and the remains to the railroad station, where the cars were taken for Boston. By arrangement of the Trustees and the Faculty, Professor George H. Whittemore accompanied them.

The express train containing the family and the body, was stopped at Newtonville, Massachusetts, the next morning, where carriages and a hearse were in waiting. These were at once driven to the beautiful home of the Rev. Dr. Furber, Newton Centre.

The final obsequies at the First Baptist Church were appointed at half past one o'clock, on Saturday, November 6th, soon after which the body was borne into the Church. The list of pall-bearers embraced the Hon. William Claflin, Ex-Governor of Massachusetts; Rev. John Whitney, of Newton; Rev. Dr. Alexis Caswell, of Providence; Rev. Dr. Andrew P. Peabody and Professor Ezra Abbot, of Cambridge; Professor Samuel L. Caldwell, of Newton; Rev. Henry M. King, of Boston Highlands, and Professor Whittemore, of Rochester.

After a funeral chant, "Thy will be done," the invocation was offered by Dr. Furber, and the Scriptures read by the Rev. W. N. Clarke, Pastor of the Church, who together had the supervision of the service. The first called upon by Dr. Furber, was Professor Whittemore, who spoke briefly as the representative of Rochester Theological Seminary.

Extended tributes were then paid by Rev. Professor

Park, of Andover; Rev. Professor Tyler, of Amherst; President Hovey, of Newton; Rev. Dr. Caswell, of Providence; and Rev. Professor Peabody, of Cambridge. Dr. Robinson, the President of Brown University, was prevented by sickness from complying, as he had promptly engaged to do, with the request to be present and participate. The friendships and occupations of Dr. Hackett, and the Institutions to which he devoted his life, were thus represented.

The Rev. Dr. Rollin H. Neale, whose letter of condolence was among the first to reach Rochester, offered a tender and reverent prayer, and the hymn, "Abide with me," was sung. The placid and life-like face was then looked upon for the last time by many friends, and the funeral train proceeded to the peaceful and attractive Newton Cemetery. Here Dr. Furber conducted the final service. There were buried on the casket, the passion flower and the palms, the appropriate and united offering of Professors Osgood and Wilkinson, of Rochester, and the exquisite wreath, the last offering of the sons. On the grave was deposited the wealth of floral tributes from the students and friends at Rochester, and from friends at Newton. And so, at the end of the beautiful November day, was left, "Asleep in Jesus," the great Bible scholar.

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Rochester Theological Seminary received the munificent gift in trust, of the chief part of Dr. Hackett's library, in the accumulation of which many years and thousands of dollars were spent. This bestowal was

made by his family, in token of the pleasant relations of their honored head to the Institution where the last years of his life were spent. Its authorities have honored his memory by word and by deed.

Measures were at once taken in the Seminary, and among the Alumni of the preceding five years, to secure, with the aid of photographs and descriptions of Dr. Hackett, a portrait by Mr. Page, of New York, whose fine painting of Dr. Robinson hangs in the chapel of Trevor Hall. A few years after Dr. Hackett's resignation at Newton, the Alumni of that Institution placed his portrait, by Mr. J. Harvey Young, of Boston, among those of the patrons and professors in the Library there.

The members of his family, reunited at Newtonville, which adjoins Newton Centre, their former home, have caused a design to be made for a monument, to be erected in the cemetery where he rests.

Chaste as itself was the nature of the man whom the marble will commemorate. Delicacy pervaded his being. He was dignified in demeanor, and in his familiar conversation; the more choice was with him the instinctive phrase, upon the commonest topics, as well as with the pen, and in public address. He was refined in all his physical tastes; his only marked predilection at the table was for fruit.

His personal appearance indicated his fine organization. In 1858, as has been seen, he was taken in France for a native of the country. In reminiscences by the Rev. J. P. Bates, who studied at Rochester, in Dr. Hackett's first year there, occurs the following description: "His head was not large, but very round and

plump, resembling somewhat in this respect the head of Ex-President Thiers, of the French Republic, and was covered all over with a fine growth of short, iron-gray hair. His face was always kept smooth, like that of Thiers; his eye was small and twinkling, like that of the French historian and statesman, and both alike wore glasses."

As a man, the modesty of Dr. Hackett was equalled only by his worth, and the esteem in which he was held by others. To one, in very intimate, daily intercourse with him for years before he died, the companion of his walks and of his talks, ranging familiarly over his whole life and times,—who heard, for the first time, at his funeral in Newton, from Dr. Park, of eulogiums by some eminent men upon Dr. Hackett, and who wrote, inquiring if these sentiments of regard were matters of special record,—Dr. Park replied: "President Felton and President Everett, used to speak very highly of Professor Hackett to *Professor Edwards.* I *think* that Mr. Choate spoke to *me* very highly of Professor Hackett; if not to *me*, then to Professor Edwards; *at any rate*, I told Professor Hackett of Mr. Choate's encomiums, but he did not seem to believe me. Dr. Wayland spoke to me very eulogistically of Professor Hackett. I do not know that any of these gentlemen mentioned him in their writings; *but I know that he knew their opinion of him.*"

This memoir has testified to its subject's own affection for his friends. It would be pleasant to enumerate the recognitions of excellence and ability in others, found in his published and unpublished writings. These

sensibilities of his nature, it may not be out of place to say, were strongly appealed to, in reading Newman's letter to the biographer of Keble, describing the last interview of Keble, Pusey and Newman, after a separation of twenty years. He considered it one of the finest pieces in the language, and remarked on the degree of culture required to write such a letter.

As a scholar, Dr. Hackett did his part towards gaining for his country this generous recognition by *The Athenæum:* "The good work done in America is far too little known among us; the best American scholars show a truly German industry and width both of reading and speculation, while their practical sense keeps their writings within a reasonable compass. In receptivity and enthusiasm for a wider learning, American scholars stand before English." That might be said of his writings which was said of the Essays of his friend and associate-laborer, Professor Hadley, in a continuation of the above tribute: "They are marked by a genuine erudition, and a thorough knowledge of all that has been written on their several subjects; but still more striking is the good judgment which they show, and their conspicuous fairness. Rarely have we read books which gave us so high a conception of the writer's whole nature." Like some noted men of letters, Dr. Hackett wrote much of what made up his life into his books and articles, but how healthily was his life drawn out by his studies and his travels, towards highest realities, of universal and lasting importance! Their record is ever marked by high thought and worthy emotion, as well as by sound knowledge, and trustworthy statement. What a contrast

between his cautious presentation of facts, and the brilliant, dogmatic Ewald's "jumping at fancied perfect theory," which vitiates so much of the work of his life!

As a Christian, it has been well said of Dr. Hackett, in an account of the peace which came through his ministrations, to a troubled believer, his friend, Judge Fletcher, "This clear apprehension of salvation by a suffering Saviour, marked Dr. Hackett's entire Christian life."

This memorial cannot better close than with the words of one very dear to its subject,—words apposite to the removal of such men as their author and his friend, Edwards and Hackett:

"When the wise and good are taken from the earth, their surviving fellow-disciples may well obtain a more impressive idea of the reality of Christian communion, of the living links which still bind them to all who have won the prize, or who are yet on the field of conflict. If the grave is becoming populous, so is the region of life and light beyond its confines. Ten thousand chords of sympathy, invisible except to the eye of faith, connect our world with that better land. In one sense, it is becoming less and less unknown. The distance diminishes as the avenues are multiplying, along which throng holy desires, earnest sympathies, longing aspirations. The illumined eye can, occasionally, gain glimpses of its cloudless horizon; the quick ear catch a few notes of its invitations of welcome. *That* is not the world of doubts and phantoms. It is, by eminence, the land of life, and of conscious existence. Its happy shores are even now *thronged* by earthly natures, perfected in love, happy in

final exemption from sin; who still, from the very necessity of the sympathizing remembrances with which their bosoms overflow, cast down looks of loving solicitude to their old friends and companions, and would, if it were possible, break the mysterious silence, and utter audible voices of encouragement, and reach forth signals of welcome. These, in the view of faith, are undoubted realities, facts which have a stable foundation, truths most comprehensive and fruitful, the distant contemplation of which ennobles the soul, and fits it for its long-desired and blessed society. This, therefore, is one of the uses of these dispensations,—to give new vigor to faith, a fresh reality to that communion of which Christ is the source and the centre; to enable one to feel that, however weak and unworthy he may be, he is still a citizen of a mighty commonwealth, an inmate of an imperial household, connected by bonds, over which chance and time and death have no power, with those who are now pillars in the temple of God."

Heaven has an added attraction in thy presence, dear Friend and Teacher, joined to the new Communion of Saints.

# MEMORIAL ADDRESSES.

AT ROCHESTER, NOVEMBER 5, 1875.

## ADDRESS OF REV. A. H. STRONG, D. D.,

PRESIDENT AND PROFESSOR OF THEOLOGY, IN THE ROCHESTER THEOLOGICAL SEMINARY.

The hushed and intense silence of this funeral-scene is not without a meaning. We recognize by instinct the limits of the earthly, and standing upon its verge, we wait for some voice from beyond the darkness and the shadow. Human words are well, but now we listen for some word of God from the solemn quietudes and the eternal spaces into which our teacher and friend has vanished—some word that may tell us where and how the spirit fares that a few days since was with us, but now is not.

How fully this great need is met by Scripture! As we wait and listen, we too "hear a voice from heaven, saying unto us, 'Write, blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'" No interval of blank unconsciousness — no doubt as to their felicity — no interruption of their work for Christ. Activity, service, these have not ceased. But labor, with its painfulness and sighing, its weakness and fear, this has ceased, because in the perfect union of the soul with its glorified Lord, all the imperfection and sin from which it springs have been done away forever. Into that rest of pure, rapturous and enlarged activity, the freed soul has entered.

And shall the long toil of the earthly life go for nothing, now that the soul is sundered from the body? Ah,

no! The good men do is not "interred with their bones." It rises clear-voiced before God's throne. It witnesses to the reality and power of Christ's life in those who wrought it. "By their deeds they shall be justified," not because these furnish the ground of their acceptance and reward, but because these deeds make manifest to the universe the fact that "God was in them of a truth."

Nor shall these good deeds be lost on earth. "Their works shall follow them," even here. Embalmed in the memory of their children and of the church, they shall continue their influence of blessing, all the more precious and powerful for good now that the heart that prompted them is still and pulseless in the dust. And when the memory of their work shall fade on earth, and the last survivors of those who knew them shall be gathered to their fathers, God will not permit its fruits to die. No! no! There is a memory that never lets go that which is committed to it; there is a hand that never ceases to tend and water the seeds of its own planting; there is a divine pride and justice that never suffers the earthly work of His departed servants to go unfruitful or unrewarded. God takes up that work after the workers are dead, and carries it on. Through a thousand means of spoken word or living example, the influence they have exerted multiplies as it goes down through the ages. The works of the righteous follow them, ever increasing in weight and power as they go onward, like the balls of moist snow which school-boys roll upon the ground in early winter, until, in the great day of account, those who did them are amazed at the surpassing grandeur of the result, and gazing at the vastness of the harvest which has sprung

from the small seeds they sowed, they call to the Judge: "Lord, when saw we thee an hungered, or athirst, or did anything worthy of such abundant fruit!"

It is only doing our part in fulfilling the declaration of Scripture, it is only performing a sacred duty to those who are left behind, when we speak to-day of the work and the character of a departed father and teacher in Israel. Far be it from us to glorify the name of man. The funeral-day is the day on which to recognize chiefly the sovereignty and grace of God. And he whose mortal remains lie before us, would have been the last to desire any other use of this occasion. We will not deal in eulogy. We give only a brief and simple memorial of one whose life and labors have become an inseparable part of the history of Biblical learning in America and in the world, and we do this not for the praise of man, but for the glory of God's grace and for a testimony to those who come after.

With the second quarter of the present century, there commenced, both upon the continent and in English-speaking lands, a reaction against the rationalism that had for so long a time poisoned and enfeebled the science of Scripture interpretation. Neander, Tholuck and Winer, in the several departments of history, exegesis and grammar, were showing the possibility of combining a scientific accuracy with a more evangelical faith—nay, of delivering these several provinces of knowledge from the despoiling hands of a sceptical philosophy, by the very means of that believing spirit which the so-called philosophy despised. A new vitality and power was felt to pervade the Scriptures. New confidence was put in their

accuracy of detail. The old apologies for Paul's slipshod use of one Greek adjective or preposition, when he meant another, were shown to be wholly gratuitous. And upon the basis of a rigid and exhaustive grammatical and lexical analysis, the fair edifice of the nineteenth century exegesis and theology was built.

The new faith in Scripture and devotion to its study crossed the Atlantic, and found an impersonation in Moses Stuart of Andover. His incredible industry and contagious enthusiasm roused in this country a new love for Biblical studies. One of his pupils, however, who drank in, like a kindred spirit, his impassioned zeal for research and for teaching, went further than his master. Horatio B. Hackett betook himself to the German sources of knowledge, and above all to the New Testament original, felt himself compelled to adopt the Baptist faith as the result, and with an exacter scholarship than that of Stuart, made himself for a whole half century, the Nestor and leader of Greek exegesis in a denomination, which, during that same period, grew from half the number, till it counted a million and three-quarters of souls. This, as it seems to us, was the significance of Dr. Hackett's position and work. Chase, and Conant, and Kendrick, were laboring with a like aim in related departments, but it was Dr. Hackett, who, more than any other man, formed the spirit and led the distinctive work of exact and believing study of New Testament Greek in a great body of Christians, which, partly by reason of this same progress in knowledge and love of the word of God, raised themselves during his lifetime from numerical weakness to numerical power.

He taught the teachers of hundreds of thousands of Christians throughout the land. And though many threads of human influence are woven together in the fabric of our denominational progress, we are safe in saying that our position in intelligence and influence to-day, is in large part the result of the life and work of Horatio B. Hackett.

But the influence of his work extended beyond the bounds of our denomination, even as his sympathies and aims were broadly Christian, rather than sectarian. One of the most thorough scholars and one of the ablest men of the Congregational body said to me some years ago, that he regarded Dr. Hackett as the best Biblical scholar that wrote in the English language. A recent English work upon the Acts of the Apostles, mentions Dr. Hackett's Commentary as the best work accessible to the English student. Dr. Westcott, the noted English writer upon the canon of the New Testament, said recently in a private letter, that he had discarded the English edition of the Bible Dictionary in order to replace it by Dr. Hackett's. In Germany, also, his works have been quoted and commended by scholars of the highest rank, and by many of these scholars Dr. Hackett was reckoned as a correspondent and friend. No man can hold a place like this, without influencing the Christian thought of the age, and by just so much as the progress of the church is dependent upon correct understanding of the Scriptures, by just so much must the work of our departed friend be regarded as having intimate connections with the general power of the universal church of Christ in this last generation of the history of the world.

This is much to say of the life and work of a scholar whom the outside world knows almost nothing of. But it is the Christian estimate. It takes account of God's ordination of conspiring influences, and his weaving the thread of his servant's life into the life of the church and of the time. Providentially and by his own deliberate purpose he was fitted for his work. What were the characteristics of the teacher and the man, that gave him his place and his influence? I say the teacher and the man—but the two were one and inseparable. Of few men can it be said, with equal truth, that all there was of faculty and energy, even to the uttermost fancy and feeling, was thrown into the work appointed him. With him there was no side-life, no dallying with minor interests. That face so grave, benignant, just — that form so proportioned, compact, true—showed, even in the most casual conversation, no signs of trifling. "One thing I do," seemed written out in the very intent composure of the man. He was buried in his work of studying and interpreting the word of God. And to many and many a student, that example of a high intellect that bent itself with ever new avidity and delight to exploration of the treasures of the Bible, has given a new and inextinguishable sense of the infinite reaches and the priceless value of God's revelation.

He might have had this singleness of aim without being the teacher that he was. But he added to this, certain teacherly qualifications which must not be unspoken to-day; and, first of all, the discipline and the habit of exhaustive investigation. Sometime a man must gain this, or he never makes a scholar. And one

of the great blessings of God to a student, is the sight and contact of a teacher who presents in himself a model of absolute thoroughness; who anatomises his subject—brain, skeleton, viscera and heart; who, like Sir William Hamilton, aims before writing, to master every valuable word that has been written upon his theme since the world began; who candidly recognizes every difficulty and weighs every objection; who leaves no stone unturned, if he may find, perchance, some new illustration that will help to clear or impress what he conceives after long toil and inquiry to be the truth. Such a man was the instructor whom we knew. He had drunk in Greek in his very early boyhood; he had made it a living tongue to him by teaching its classics at Amherst and Providence, and by talking it with the boatmen of the Piraeus and the shop-keepers of Athens; the rhythm and grace of it had entered into his brain and blood. Travel had made the scenes of Scripture vivid realities to him; he could interpret the ninetieth Psalm from his own experience in the solitudes of the desert, and the triumphal entry of Jesus, in Matthew, from his own surprise and exultation as he rounded the edge of Olivet, and caught the glorious view of Jerusalem, once the holy, now the profaned and desolate city. German, he learned in Germany itself, and the great works of the German critical scholarship, he daily used more constantly and naturally than English. But these were only the preparations for his work. Elaborate and comprehensive review of all the important literature bearing upon the subject under investigation, was followed by cautious, prolonged and original thought, and in this,

the penetrating mind, the suspended judgment, the final, clear decision, showed him the master.

This was the spirit which he strove to arouse within his pupils—the spirit of minute, critical, exhaustive Scripture study. *Non multa, sed multum.* Not to go over all Scripture in a year, but to teach men what it was to study a few passages well; to convince them that every phrase had a meaning, definite and single—a meaning that could be accurately ascertained and clearly expressed according to fixed and settled laws of human speech; above all, that every word of God had a meaning which was worth all the study that the best-trained mind could put upon it, this was his one great lesson to successive companies of students for forty years. If this had been the bookwormish and exaggerated devotion of a life-time to trifles like the markings of diatoms, it would have merited little praise. But it had its foundation and explanation in a reverent regard for divine revelation, that on the one hand would not brook a mystical importation of human fancies into the sacred text, and on the other hand would not permit the smallest Greek article or conjunction to be treated as an idle or ambiguous thing in that word which "holy men of old wrote as they were moved by the Holy Ghost."

Exegetical science has made steady progress since Dr. Hackett began to teach. The old mystical and homiletical method that prevailed in England fifty years ago, contemporaneously with the rationalistic methods of Germany, has given place to a more thoughtful and just inquiry into the actual meaning of Scripture. The grammatical and lexical method which succeeded, and the

possibilities of which our departed friend so nobly illustrated, has itself been modified and broadened by Godet and Philippi, by Lightfoot and Perowne. We seem just about to enter upon a new era of Scripture comment, in which the word of God is to be interpreted not as a congeries of parts, but as an organic whole with a living unity. But historical and doctrinal interpretation, which Dr. Hackett conceived to belong not so much to his department as to that of theology, presupposes the grammatical and lexical, and would be impossible but for just such work as Dr. Hackett did. How faithful to that work he was, may be inferred from the fact that after forty years of teaching, he never went to his class without a new investigation and revision of the lesson for the hour.

One other most distinguishing characteristic of his, was his faculty of terse, vivid and eloquent exposition. He knew something of the heights and depths of the English language, and he never failed to use it, even in his unpremeditated talk, with a curious accuracy and a delicate sense of light and shade, that invested even the commonest subjects with a charm, and left in many hearers' minds the feeling of an untraversable chasm between his culture and their own, while it stimulated the discerning to new care of their common speech. Yet this was at a world-wide remove from all pedantry or affectation. It was the limpid bubbling of a fountain of sweet waters, that all unconscious of itself must flow, and purely flow, if it flow at all. In his early days, he had drunk deep at those old "wells of English undefiled," that are so nearly deserted now. His keen critical mind detected and rejected, with almost chemical alertness, both the vague

and the rude in expression. He knew the value of time, and had learned the secret of style. He cultivated brevity and vigor of statement, in order to economise attention, and get the most that was possible into the written paragraph or into the passing hour. His questioning in the class-room, was sharp and rapid, and perfectly unambiguous. And when he soared, as he often did, it was as if the prophetic fire of the sacred writer he expounded had flashed into his own breast and he himself were caught up in spirit. It was no rhapsody or long drawn digression that he indulged in, but a powerful picturing of the scene or the circumstances or the thought or the emotion, of evangelist or apostle, in the composition of the very words under consideration. No man has lived, in America at least, who has been able so vividly to impress the most minute and recondite indications of the Greek original upon the minds of New Testament students. Again and again have his classes found themselves gazing at him with open mouths—lost themselves and he lost also—in intense contemplation of the truth wrapped up in some Greek particle and now for the first time unfolded before them. The piece of fire-works unlighted, and the piece of fire-works burning, are no more different, than Dr. Hackett in his quiet moods, and Dr. Hackett kindled and glowing in his exposition of the Scripture.

During the war, it became his duty to give the parting address to the graduating class at Newton. They were going forth in a time of great needs and of great examples. In the silence of his study Dr. Hackett had followed our armies, and his whole soul was with the brave men struggling, wounded, dying, in the field. He

urged the graduates to be men of like devotion to the cause of God. And as he spoke, one of his raptures of eloquence came upon him, and the whole assembly were swept and bowed by his intense and flaming appeals. A man possessed of such godlike faculty of speech, and using it every day for two scores of years to awaken enthusiasm in the study of the original Scriptures, is a very gift of God to those who hear him. He has stimulated many an apathetic soul into thought, and though he would have called himself no orator, many and many a man has caught the spirit of true pulpit oratory from him.

When I add to these two a last characteristic, I feel that it is the crown of all—I mean his "modest stillness and humility." A natural shrinking from publicity, a constant consciousness of his imperfections, a child like casting of himself at the feet of Christ, his Saviour—these were so marked that they prevented most people from knowing him at all, while those who did know him, knew him in these aspects best. His own low appreciation of his work, led him to regard almost as pleasantry the praise that sometimes was lavished on him. At other times, his friends feared to intrude even their gratitude upon a mind that seemed so far from the thought of self. He was always ready to confess ignorance. Sometimes he timidly confessed it, when he knew far more upon the subject in question, than the person who offered to inform him. With a peculiarly nervous temperament, that made him exceedingly sensitive to interruption, and an absorption of mind in his proper work, that left but little time to think of matters of common life, he was sometimes per-

plexed and ruffled, but he was just as sensitive to kindness, and there were times when he showed the very tenderness of a woman. How utterly devoid of ostentation or forth-putting or self-seeking he was! With gifts that made him at times a very prince of talkers, it was only at intervals of years that he could be induced to speak in public. He prayed at our chapel service, and his pupils gained new views of sin, when they heard Dr. Hackett humbling himself and taking upon his lips the words of the publican: "God be merciful to me, the sinner." They gained new views of Christian service, when they heard him laying all his work as an unworthy offering at the feet of Him who died for us. Dear whitened head! how many lessons it has taught us of unselfishness and humility. Thank God, he knows now, that his labor and his life were "not in vain in the Lord."

Only this last summer he visited his old haunts in Germany, and revived some of his cherished acquaintances of former days. He talked with Müller and Tholuck. He brought back the scissors and the paper-weight last used by Meyer, and presented to him by his daughter-in-law. The companionship of an old friend made the journey delightful. He returned to his work possessed apparently of a new vitality and spirit. On the very morning that he died, he prayed in his family, that, if it were God's will, the members of it might be long spared to each other. But God's ways are not as our ways. Three days ago he met his class in the lecture-room, but a sudden pain seized him, and he suspended the exercise. He walked to his home, and there in his own bed, in a short half-hour, he breathed his life away, so softly, that those who stood by

hardly knew when he was gone. It was dying without the long agony of sickness. Unconscious as he was, it was virtually an instant transportation from the world of anxious desire, and, at the best, of unsatisfied hopes, to the joy of his Lord, and the untroubled rest and inconceivable reward of the faithful. It was sudden death, but it was sudden glory.

With the family toward whom he cherished so tender an affection, with the members of this institution who so loved him, with the great company of ministers and scholars throughout the land who revered him as a teacher and a father, there is mourning to-day. From the east many friends of olden time have sent their letters of condolence, and from the distant state of Indiana, the Convention of Baptists there assembled unite in a telegraphic expression of sympathy. We have few such men to lose. But let us not murmur, nor mourn as those who are without hope. God's purpose and wisdom are in this affliction—his will be done! God has blessed the earth with his life—let us be thankful! God will care for his family and for the Institution to which he gave his last labors—let us trust those infinite resources of power and grace that for a little time gave him to us! Nothing in this world is too good to die; earthly friends and teachers and leaders fall; but the glorious Gospel lives, and Christ lives, to put all things, even death itself, under his feet. Ah! the revelation is better still, for Christ himself has said to us, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." Let us not then talk of death—it is life into which our

beloved friend has entered. And since life to him meant work, I cannot think of him as enjoying or as praising only. That intent and studious mind is surely busy somewhere. He did good work for God here—but he will do better work for God there, as he uses his now ransomed powers perfectly and only for the glory of his Redeemer. And so we lay these palm-branches upon his coffin, with the floral cross and crown. They are poor and mute, yet true testimonies, of our unending affection and remembrance. But they are more. They are symbols of the cross in which he trusted and of the joy to which the cross has led him—the kingly diadem and the victor's palm!

## ADDRESS ADOPTED BY THE STUDENTS

OF THE ROCHESTER THEOLOGICAL SEMINARY, AND READ BY MR. A. JUDSON BARRETT, AT THE FUNERAL OF THE REV. DR. HACKETT, ROCHESTER, NOVEMBER 5, 1875.

We sit in the shadow of a great sorrow. Our teacher, our friend, our father is dead. Dr. Hackett's voice is hushed forever. And, though there remains to us the sweet recollection of his noble life, ever present with us as a moulding influence, yet it is not in the power of words to express the sense of loss we feel. The bereavement is personal to us all.

He needs no eulogy at our hands, for his name is a household word wherever learning and religion have their seat the wide world over. But not all the world have felt the throbbing of his great heart, nor experienced the quickening power of his saintly life, as have we, who have so often met him as our teacher, counselor and friend. He has been to us an inspiration, his every-day life a prophecy of heaven, his simple, child-like trust, the surest sign and noblest crown of discipleship. And so before the Providence that has taken him from us we stand dumb, and in mute grief pour out our souls in prayer for light, and strength, and trust. We reverently approach his bier, and while we place thereon fresh flowers, emblems at once of the purity of his life, and of the fadeless chaplet that now decks

his brow, how tumultuous the tide of affection that swells in all our hearts, and how resistless the waves of sorrow that surge back upon us when we remember that never again shall we see his face, or hear his voice, or feel the magic power of his revered presence.

But if to us, who have met him as students only, the loss appears so great, how severe must be the stroke to that household in which he was not only the genial light, but the great pillar of strength, and the refuge amid the tempests of life.

To the family he so dearly loved we tender our unaffected sympathy, not obtrusively, not with cold formality, but with a sensitive regard for the sacredness of the grief, and the hallowed memories that start at the mention of his name. We beg, dear friends, the sacred privilege of sitting with you as sincere mourners in a common bereavement. May the kind Heavenly Father, who does not willingly afflict, abide with you and with us, shedding light where now is darkness, joy where now is sorrow.

A. J. BARRETT.
H. L. HOUSE.
P. S. MOXOM.
G. N. THOMSSEN.

*Committee.*

# REMARKS BY MARTIN B. ANDERSON, LL. D.,

PRESIDENT OF THE UNIVERSITY OF ROCHESTER.

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PREFATORY NOTE.

DEAR SIR:—

At the funeral of Dr. Hackett I had time to utter but a few words, and these I cannot now recall. In compliance with your request I send you a few memoranda of the impression which he has left on my mind, as a teacher and a friend.

Yours truly,

M. B. ANDERSON.

PROF. WHITTEMORE.

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## DR. HACKETT AS A TEACHER.

Dr. Hackett was favored in being called home to his reward, in the full vigor of his mind. When he passed away his great attainments were under his full control. His eye had not lost its fire. His voice had not lost its power to arouse and compel attention. His lofty enthusiasm for truth had not suffered the least abatement. No sad interval of physical decay intervened between life and death. We recall him in the full activity of his brilliant mind and associate him with the wealth of his ripest scholarship. We are as yet too near him whom we knew, and loved, to make an adequate analysis of the elements which entered into the

formation of his mind and specially marked the type of his scholarship. Very little need be said by me, however, after the elaborate and appreciative review of his life, prepared by Dr. Strong.

We may best understand the man from the work which he did. Few men have been so identified in heart and mind with their work in life, as was our departed friend. All his impulses, tastes and capacities, found their natural career and fullest play in the duties to which he was called. His intellectual life is a marked illustration also, of the advantage of concentration of purpose. Most American teachers are compelled to work in a greater or less degree, outside of the range of their tastes and special capacities. They are often compelled to divide their energies between several departments of inquiry, or to dissipate them in the exhausting practical duties incident to the function of pioneers in education. Dr. Hackett early recognized his special work, as indicated by his tastes and powers, and was able to devote to it the time and force of his entire life. He recognized, as few scholars have, the application to literary work, of the economical principle of division of labor. Though an able Hebrew scholar, and in his early years a teacher of that language, of unrivalled efficiency, he sought the earliest opportunity to withdraw from the study of the Old Testament, and devote his entire energies to New Testament interpretation.

An American, laboring afar from authoritative Manuscripts, he did not attempt to become an expert in textual criticism. He assumed with intelligent and cautious judgment, the recensions of the great masters

in this department, and gave his undivided attention to the grammar and lexicography of the New Testament Greek. For this end, he studied all the forms of Greek literature, ancient and modern, with reference to the light they might throw upon the construction of the New Testament idiom, and the shades of meaning which its vocabulary had taken on by the lapse of time and the changes wrought in the people, by new moral, religious and political conditions. He diligently compared words and constructions, to ascertain how they were affected by the idiosyncrasies of mind and character of the different writers of the sacred text, and of the same writers, under different circumstances, that he might master in the fullest sense, the special forms, syntax and lexicography of the New Testament Greek. He studied with singular fidelity the Physical Geography, the Moral and Political History and Archæology of the lands in which Biblical events occurred, and in which the sacred documents were written. Those who regarded him as a grammarian and lexicographer alone, had a very imperfect idea of his attainments. Few scholars have so successfully and conscientiously as he, brought the results of Physical and Historical Science to bear upon the interpretation of the Scriptures. Though he laid all branches of inquiry under contribution for his purposes, he was always an interpreter, and to this function he strictly confined himself. He saw that exact and scientific training in Exegesis, was the great need of American theological students, and he sought to serve his generation in this department alone. He did not aim to coördinate the statements of revelation into a reasoned and scientific

system in what may be called Biblical Theology. He did not attempt to compare these written manifestations of the Divine will with the laws of the human mind, or the constitution and course of nature, for the purposes of Systematic Theology or Apologetics. Like the scientific explorer, he discovered, examined and described, with painstaking accuracy, the facts and phenomena which it was the function of the scientific Theologian to generalize into classes and fix in their logical relations. He never suffered the doctrinal bearing of a passage, actual or possible, to sway his judgment when settling its meaning. He was even averse to the discussion of doctrinal questions in his lecture room, lest his pupils might form the habit of being affected in their exegetical conclusions by a previously formed theological bias. This arose not from any want of sympathy with the accepted results of evangelical orthodoxy, but from the earnestness of his belief in the Supreme authority of the written word. He was sternly intolerant of the introduction into exegetical inquiries of any considerations not justified by the strict laws of interpretation. His reverence for God's word was too sincere for him to permit a meaning to be imposed upon it from without.

From his strict adherence to scientific method in the study of interpretation, his results were marked by reverence, caution, exhaustive investigation, accuracy and good sense, such as are seldom found among exegetical scholars. He inculcated these methods upon his pupils with a clearness and vigor which reached the dullest mind, and with a contagious enthusiasm which no indifference could withstand. As a teacher of the elements of language, I

have never known his superior, and the impression he made in that capacity, though different, was as distinct and powerful as in the higher range of exegesis. Thoroughness and accuracy were with him a passion, and no clear headed man could pass under the control of his mind without receiving its impress and being affected by it for his entire life. The very memory of the tones in which he exposed and denounced the indolence, presumption, inaccuracy and looseness by which the laws of language are misapplied, and the authority of Scripture set at nought, became a perpetual impulse and warning to his pupils. His methods were characterized by all the strictness and accuracy of the processes of Physical science. Had he passed from the interpretation of the Bible to the interpretation of nature, he would hardly have been conscious of a change in his fundamental principles of investigation. I believe that no American scholar has done more than Dr. Hackett, to introduce a sound scientific method into Exegetical study.

Though the characteristics of his method are illustrated in his books, they were more clearly set forth in the lecture-room. He was emphatically a great teacher. The rigid conciseness of his written style was laid aside in speaking, and when excited in oral discussion, the imagination, force and passion of the orator came to the aid of the teacher, and his sharply defined, many-sided and pregnant thoughts were carried home by a real eloquence which would have insured the highest success had he chosen to assume the functions of the preacher. I delight to think of him as a typical representative of the Teacher's Profession. Great teachers seem to me as rare as

great scholars, orators or artists. I have never known a man who more completely than he, incarnated the idea of a great teacher. His living words were vastly more powerful than any of the books which he has written. Wide as was the influence which they have shed, his oral instructions will be more widely felt. They have aroused thought and communicated impulse which will propagate themselves from mind to mind through all time. All who have been his pupils will unite in cherishing the profoundest respect and love for his memory, as a man and a teacher. Biblical scholars, throughout Christendom, will accord him a distinguished place among those who have labored with success to give breadth, accuracy and clearness to exegetical science. It is fortunate for the ministry of the Baptist denomination that he lived long enough to leave the impress of his scholarship and methods of instruction upon two of its Theological Seminaries.

AT NEWTON, NOVEMBER 6, 1875.

## ADDRESS BY GEORGE H. WHITTEMORE.

I come, with this mourning family, bringing back from Rochester Theological Seminary the still form of one honored and loved, there and here. These dear relics are returned for their last rest to the precincts that were familiar to him for a generation. Many of us recall the day, seven years ago, when he laid down the office of teacher here. It was his purpose still to dwell amid these scenes, and still to devote himself to sacred letters, in a different yet kindred path. But the habits of near forty years, from the time he was tutor at Amherst, in 1831, were not easily changed. He came, after a time, seriously to miss the accustomed contact with eager disciples. Meanwhile, his former duties here had been committed to the approved hands in which they now are. This was Rochester's opportunity, under Providence. She saw it and was glad. He came to us in the fulness of his fame. I remember hearing Dr. Robinson publicly say, in the days when Dr. Hackett's advent was expected among us, "He is not an old man, though he was my teacher." Rochester Seminary,—her trustees, her faculty, her students,—in the midst of her grief, yet gratefully rejoices, and ever will rejoice, in the memory of Horatio Balch Hackett's five years of service, and in the traditions of his spirit and labors. Were this the time and place, I could tell how, since the loss, five years ago, of a loved

and loving father, God has brought me into almost filial relations with this great man. But now, I speak for Rochester. She greets you with sympathy, in the personal bereavement, and in the general loss of the Christian and learned world.

# PROFESSOR HACKETT AT ANDOVER.

## REMARKS BY PROFESSOR EDWARDS A. PARK,

AT THE FUNERAL OF PROFESSOR HACKETT, AT NEWTON, NOVEMBER 6, 1875.

For more than a year I have declined every call to address a popular assembly; but I could not decline the call to address this assembly, and pay my last tribute to a man whose friendship I have enjoyed for well nigh fifty years.

I am not delegated to speak, yet I cannot forbear to speak in behalf of two literary institutions in Andover. Our departed friend was a favorite son of both of those institutions; and it is the duty of both to let their leaves of laurel fall on his grave. The Andover Theological Seminary has helped to train a Chase, a Ripley, and, in some degree, a Sears, for the Seminary at Newton; and also a Hackett for the Seminaries at Newton and Rochester. He has been a golden link binding these three Institutions together. May they never forget the man who loved them all, and was the object of their common love and reverence!

It was in the year 1823, more than fifty-two years ago, that our friend became a member of Phillips Academy. In that early day, as throughout his entire life, there was something impressive in his personal appearance. The aspect of the boy at school is vividly remembered yet by

several of his fellow pupils. One of the most eminent of them described him in the *Atlantic Monthly*, for 1869, as a boy of small stature, black hair, black and bright eyes. While bending over his study-desk, "his head was between his hands, and his eyes were fastened to his book, as if he had been reading a will that made him heir to a million." "Thousands of faces and forms," adds Dr. Holmes, "that I have known more or less familiarly, have faded from my remembrance; but this presentment of the youthful student, sitting there entranced over the page of his text book, is not a picture framed and hung up in my mind's gallery, but a fresco on its walls, there to remain so long as they hold together." His habit of iron diligence, his inflexible perseverance, his rapid progress, won for him the esteem, not only of his teachers, but also of the Corporation of the Academy. Hon. Samuel Hubbard, one of the Trustees, afterwards a Judge of the Supreme Court of Massachusetts, was so deeply impressed by young Hackett's valedictory oration, that he offered to the young orator all the pecuniary aid which he might need during his collegiate course.

The diminutive stature of a boy, as of a man, will sometimes hide his worth from superficial observers. While our friend was a member of Phillips Academy, he became interested in forming an association of the students for their mental improvement. One of the students looked down upon the small boy, and objected to his being a member of the association. "We shall not allow any such young creatures as that in our Society," was the criticism of the stalwart objector. There were other members of the school, however, who knew the small

boy, and knew also that "mind is the measure of the man." They rallied around him, and triumphantly united with him in forming a new Society, which they named the Philomathean. It is said that *he* gave this name to the association. It is certain that he gave it a character which it has not lost for fifty years. On the twenty-sixth of May last (1875), the Philomathean Society held its Semi-Centennial anniversary at Andover. Five hundred of its past and present members were assembled at the Jubilee. Both in private and in public, they indulged in many a grateful reminiscence of Professor Hackett. One and another, as they moved over the classic grounds, talked of the man who was present at the beginning of the Society, and who gave his strength and skill to the shaping of its platform. They told of their love for the scholar whose influence had already flowed through a half century of that ancient school, and whose influence is yet to flow on like a refreshing stream. Little did his encomiasts dream that he was to leave them so soon. They paid him high honor; little did they think that they "did it for his burial."

In 1830 he entered the Andover Theological Seminary. The fame of his career in the Academy still lingered in its halls. He came laden also with collegiate honors. His energetic work in the studies of his junior year made it evident that his honors were well earned. He "dug deep, that he might pile high." He delighted in books of solid worth, and gave but little heed to ephemeral literature. He studied for the present and a future age. His fellow students predicted that so long as Providence retained him in health, his course would be onward and

upward; and we all believed that after his earthly life had ceased, his course would continue to be onward and upward forever and ever.

While a theological student at Andover, he exhibited, as ever afterwards, various excellencies which appear sometimes to be incompatible with each other. One of these excellencies was his exactness of scholarship. His thoughts were definite, his language precise, his vocalization distinct. Listening to his clear-cut syllables, even in his familiar talk, one could not fail to detect the clearness of his ideas. He would hunt through lexicons in order to rectify a syllable. At that early age, his nice critical taste and his acumen in distinguishing things that differ were obviously preparing him to write his compact and accurate commentaries. It was his habit of exact thinking and exact speaking which first attracted the attention of his teacher, Edward Robinson. Both in public and in private, in conversation, in epistolary correspondence, and on the printed page, Professor Robinson foretold the marked eminence of his young pupil as an interpreter of the Scriptures.

His careful scholarship might be supposed to have been united with a cold and calculating spirit. Just the reverse. As Dr. Robinson was interested in his accuracy, so Professor Stuart was interested in his enthusiasm. The former extolled him; the latter exulted in him. The young pupil combined the carefulness of Robinson with the fervidness of Stuart. He was a fiery scholar; every inch a scholar. He studied with all his heart, and with all his soul, and with all his understanding, and

with all his strength. Emphatically, he was "not slothful in business," but "fervent in spirit, serving the Lord." He turned his passions into the channel of his learning. He often uttered with great energy what he had thought out with great precision. In the social circle he was gentle; but in the literary discussion he was often vehement. In his ordinary conversation he was like a lamb; but in an important debate, like a lion. He was not only enthusiastic *with* his accuracy, but enthusiastic *in* it. He was so eager to put himself into the exact position of the author whom he studied, to enter into the author's distinctive method of thinking and feeling; he was so annoyed when he failed to stand at the precise angle of vision which the author stood at, and to catch the particular shade in which the author was looking at his subject, that he would sometimes leave his study-chair, rush from one side of his room to the other side, throw himself on the floor, and there toss himself to and fro, laboring and struggling for just the right thought and just the right word. His spirit was like a storm all the day; and when the day was gone his body was like the sea after it had been agitated by the wind. It would not rest. The darkness of the night brought him no repose. So much did the careful scholar pay for his tact and skill in criticism! So early did he begin his expensive mode of life! So large is the outlay for power to write a book which is really a book! A genuine enthusiast in study must work out his success with fear and trembling. The Apollo Belvidere is not fashioned except by hard blows of the hammer and sharp incisions of the chisel.

As it was Professor Hackett's accuracy which attracted the attention of Edward Robinson, his enthusiasm which excited the interest of Moses Stuart, so it was his modesty and simple-heartedness, which, in a special manner, gained the admiration of Bela B. Edwards. Professor Edwards was not Dr. Hackett's teacher at Andover, but he was his tutor at Amherst; and their love for each other, both at Amherst and Andover, from 1826 to 1852, was like the love of David and Jonathan. There was a deep and beautiful poetry in it. Professor Hackett has written a eulogium on Professor Edwards, and if Professor Edwards were living to-day, and standing where I now stand, he might repeat that same eulogium, and apply it almost word for word, to Professor Hackett. Each esteemed the other for his union of excellencies which seldom come together in one man. Each esteemed the other for his meek and lowly spirit, and for the singleness and simplicity of his love for the truth. It is remarkable that Professor Hackett remained so modest during his entire life. Throughout his boyhood he had received the highest encomiums from his preceptors and fellow pupils. In manhood he has been extolled by men of various classes; by Rufus Choate and Edward Everett; by President Felton and President Wayland; by Dean Howson and Dean Alford; by Tholuck, Neander, and many German scholars, among the rationalists, and among the supernaturalists. Yet all these things did not move him. He still remained deferential to his companions. He treated his inferiors as if they were above him in worth. Young men often felt abashed by the humility of his demeanor toward them. Some-

times they could not understand it. Yet, with all his deference to his teachers, he was too honest to coincide with them when he did not regard them as coinciding with the truth. Much as he loved his friends, he loved the truth still more. He had a peculiar fondness for walking in the same path, and arm in arm with his old companions in study; but he chose to walk alone, and in a different path, if he thought them to be in the wrong way. His friends loved him when he agreed with them, and they continued to love him when he differed from them. They believed him to have one single aim, and that was to learn and to do the right. They would have stood in fear of his zealous and enterprising scholarship, if it had not been combined with his honest, single-hearted love for truth.

His habits of minute and rigid accuracy might be supposed to have made him unsocial, but he was a magnetic companion. His enthusiasm was no more obvious in his studies than in his attachments. It made him capable of deep indignation toward the false and the wrong; but it made him one of the most affectionate of friends. Having once loved Andover as the place of his intellectual nativity, he loved it unto the end. It was a beautiful filial piety which he manifested toward both the Academy and the Seminary at which he prepared himself for the college and the pulpit. Whenever he revisited those ancient schools, he brought with him an inspiration like that of a prophet. We entertained him, not unawares, as if he had been an angel. It was good to hear him utter his fresh thoughts. Whenever he came to us, he seemed to be young again. He came absorbed with some worthy idea. In the streets of the village, in the fields

around it, in the study, and in the parlor, he was eager to converse on some great article of his faith. His very questions were instructive; his answers to questions are never to be forgotten. He was always ready to learn something from those whom he could teach; and he was an inspiring instructor even in his process of learning.

When I heard by telegraph, that our beloved friend had been suddenly translated to the other world, my first thought was: Now he has rejoined his former companions, who went before him to the great school in the heavens; now he will see again the teachers at whose feet he loved to sit in the schools of earth. Now, too, he will meet the Fathers of the church whom he revered so highly; Augustine, the man of the heart on fire; Chrysostom, the man of golden speech. Now he will hold converse with the Apostles; with Paul, over whose journeyings and writings our friend had spent days and nights of study; with John, whom he so much resembled, at one time like the sparrow, dwelling in the house of the Lord, at another time like the eagle, soaring toward the sun. Now will our brother stand before the throne and say: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The hard work of life is over. The pains of his frail body are ended. He looks forward to no more wearisome days followed by sleepless nights. He has fought the good fight; he has finished his course; he has kept the faith. He has become what he seemed so well fitted to be, a pure spirit; and we may almost hear him exclaim: "Now unto the King eternal, immortal, and invisible, the only wise God, be honor and glory forever and ever. Amen."

# PROFESSOR HACKETT AT AMHERST.

## ADDRESS BY PROFESSOR WILLIAM S. TYLER, D. D.,

## AT NEWTON, NOVEMBER 6, 1875.

When I first received the news of Dr. Hackett's death and was requested to take part in the funeral exercises, I felt that I could not do it—any more than I could officiate at the funeral of a brother. But my second thought was: Is there anything that I would not try to do for the widow and children of so dear a friend? Yet I cannot trust myself, especially as I am little accustomed to speak on such occasions. I fear I could not command my thoughts and feelings, still less words to express them. So I beg of you to excuse me for having written what I wish to say. Thus, I trust, I shall be able to say it in less time, and to speak less unadvisedly. What I shall say has respect almost exclusively to his college relations.

Dr. Hackett was my class mate. It has always been my pleasure and my pride to speak of him as such. The same is true of every member of our class. He entered Amherst College in the fall of 1826, at the age of seventeen (nearly eighteen), went through the entire course, and graduated in 1830 with the highest honors. I entered from another college in the second term of the Junior year, and found him already the acknowledged leader of the class, not only in scholarship, but in everything of a literary kind, and looked up to by all College as the best scholar, not only of his class, but

in the Institution. This peerless standing he held not because he particularly coveted it, still less because he sought it by any unworthy means, but simply because he earned and deserved it. As a student he was already what I well remember President Sears once reported him to be as a Professor, "a *ferocious* worker." I always think of him in study hours, as I saw him more than once, in a partially darkened bed-room, with his coat laid aside, in his shirt sleeves, standing beside his high desk, with every thought and every power manifestly concentrated on his books. Yet no one ever spoke of him as a "*dig*," as such students are sometimes scornfully designated. He was too manifestly an honest, honorable and earnest lover of learning for its own sake—he was too universally honored and beloved for that. His popularity was as remarkable as his scholarship. Hence, when, in the middle of the last term of our Junior year, we came to the first election of officers of the literary societies from our class, he was chosen the first president of his society, which was then coveted as the highest honor a student could receive at the hands of his fellow students. Yet no one envied him, no one grudged him the honor. Every one felt that he deserved it for his ability and fidelity as a member of the society. He was *above* envy, above enmity, at once too great and too good for any one to have the feeling towards him; much less express it.

His preference in college was just what it always has been since—for language and literature. He had comparatively little taste for the physical sciences; he had no remarkable talent for mathematics, and he was not

preëminent in philosophy. But in classics and *belles-lettres*, he was *facile princeps*, not only without a peer but without a rival. And if it had been *possible* for us to *envy* him, it would have been when we heard him translate his lessons in the Latin and Greek classics with such unerring accuracy, and, at the same time, such matchless elegance. In short, in almost every particular, the boy in college was father to the man in the author's study and the professor's chair. Or rather, he *was* already, as compared with most college students, the mature *man*, the rare scholar, the nice critic, the affluent and graceful writer.

I must not fail to add, that he had already become a Christian, having been converted in the great revival of 1827, when he was a Freshman, and joined the College Church November 2, 1828, in the beginning of his Sophomore year. His piety also was in college, just what it always continued to be, not emotional, not particularly active and forward, but consistent, exemplary—not a spasm, not a profession, but a life and a power in the community.

After an absence of *one year*—contrary to the usual practice of the College, which ordinarily gave such appointments only to graduates of two years' standing—he was invited to return as a tutor. His tutorship began in the autumn of 1831, and closed at Commencement, 1832. He discharged the duties of the office with such ability, fidelity and success, that the only complaint I ever heard from officers or students was, that he resisted all their importunities to stay another year. It was my lot to succeed him in the tutorial office, and in the room

which he occupied in the old South College. And I have never forgotten the answer he returned when I wrote him from Andover, asking him to sell me his furniture, which in those days tutors, as well as students, were obliged to provide for themselves. He said he was just putting his furniture up to sale at auction, when my letter came; but he had at once arrested the hammer of the auctioneer, and I should have the benefit of all that remained, adding, in a vein of humor and *naiveté* which I often admired in his letters, that *that* was emphatically true of tutorial life which the poet said of life in general:

"We want but little here below,
Nor want that little long."

In the winter following, he was appointed by the Alumni of Amherst at Andover Theological Seminary, to write the usual letter of Christian salutation and exhortation to their under-graduate brethren in College, just before the annual fast for Colleges. I have the letter yet; and I cannot conceive of anything better fitted to instruct and impress upon them the duty and privilege of an exemplary Christian life in College, and the power of such a life over their unconverted classmates and fellow-students.

Next to our truly fraternal fellowship and communion with each other at our respective homes, of which I cherish many sacred recollections, my most delightful associations with Dr. Hackett have been in the reunions of our class from time to time at Commencement. At such meetings, by a spontaneous impulse, we always placed him in the chair, and while we gathered around him as a brother, we also looked up to him as something

more,—as a teacher, a model and a guide; he always talked with us with the wisdom of a scholar, it is true, but also with the humility, modesty and simplicity of a little child.

The last time he met us was at the Semi-centennial of the College, in 1871. By the joint action of a Committee of the Alumni, the Trustees and the Faculty, he was appointed one of the speakers on that occasion. For his College was proud of him, and delighted to honor him; and having been anticipated by the University of Vermont in giving him the D. D., his *Alma Mater* in 1862 had already conferred on him the honorary degree of Doctor of Laws.

In compliance with the invitation he was present at the Semi-centennial, and was prepared to speak; but when he saw the big tent, and the vast congregation by which it was filled, his heart seems to have failed him,—at any rate when he was called, he was not there—he was nowhere to be found. Always and everywhere modest, he was especially shy, shrinking, diffident of appearing before a great congregation. He was born and trained, not for the platform, but for the study and the class-room. The address which he so shrunk from delivering, was printed in the Semi-centennial pamphlet. It was full, as he always was, of loyalty to his College, love to his *Alma Mater*, fraternal affection to his brother Alumni, and especial complacency towards his class, in whose behalf and for whose sake it was that he particularly wished to speak. Though shrinking from the public speech, he enjoyed everything else,—the class-meeting, the renewal of old acquaintance, the converse with personal friends,

the respectful and almost worshipful regard of his hosts—all these he enjoyed like a child revisiting the homestead and the place of his birth.

A few weeks after, he wrote me a letter, which so reveals the warmth of his noble and generous heart, that I cannot refrain from giving an extract: "How delightful my visit to dear old Amherst was, and how grateful will ever be my remembrance of old friendships revived, and personal intercourse with classmates renewed, alas! too briefly, I cannot easily describe. Such a mingling of sadness and yet calm happiness—of happiness from the manifestation of kindness and affection on the part of all the old friends whom I met after so many years of separation—it really has left on my heart an impression, joyous, serious, *solemn*, such as I have never experienced in all my life. There was nothing to mar the deep satisfaction with which my heart was filled; and I came away feeling that my happiness had been just about as complete as the conditions of our present imperfect human state would allow. I love the entire human brotherhood the better for such an experience, and feel that the ties of humanity knit me more closely than ever before with all my race. I am not expressing my thoughts and feelings very clearly, but let these broken words help you to some conception of what I mean."

Perhaps I do wrong to draw the veil from such thoughts and feelings expressed only in the privacy of a friendly letter; but do they not reveal a heart such as scholars and recluses are generally believed not to possess, and which was known only to his most intimate friends? Perhaps I owe an apology for all these personal details.

But it has been my privilege to see this prince of American Biblical scholars, this model commentator on the Acts of the Apostles, this full and exact annotator of classical authors, this patient and indefatigable corrector of errors and collector of facts, this leading member of the National Committee for Bible Revision, this critical editor and reviser of the best Bible Dictionary of the age, this really many-sided man, whom the world knows only as a critic and scholar—I say, it has been my happiness to see him chiefly on his genial and sunny side, and I would fain give some glimpses of it to others. Truth, accuracy, sincerity, all who knew anything of him, knew that he possessed, as well as they knew that he possessed vast stores of knowledge and rare critical acumen. But that he was as loving and lovely as he was truthful and correct; that he was overflowing with tenderness, gentleness, generosity, magnanimity, philanthropy, gratitude for kindness, complacency towards goodness, and love to every human being, was known only to his friends. Those who entertained him felt that they had entertained an angel unawares.

The last letter I received from this dear friend and brother, was in answer to an invitation, which, as class-secretary, I sent him to a reunion of the class, on the forty-fifth anniversary of our graduation—the Commencement of 1875. In response to this invitation, he wrote that he was just on the eve of embarkation for Europe; expressed his sorrow and regret that he could not be present, and his best wishes for the meeting, and sent the most affectionate greetings to all his surviving classmates. But, do you believe it, with one accord we agreed to

have no meeting, feeling that we could not meet without Hackett—that without him the class would hardly retain its identity. So we put off the meeting till our fiftieth anniversary, hoping that he would be present. And now, alas! he will never meet with us again in this world. But he has gone over to the other side, where the majority of us are already gathered. There, I trust, we shall all soon meet. There, if there is any truth in that almost intuitive belief, even of the best pagans, that the departed retain, not only the character but more or less of the circumstances and relations of the present life, we will gather around him again, and again sit at his feet. There will he lead classmates and pupils without number to the *living*, *eternal* Word, and there he will be our guide through the *true* land of the Bible,—the *heavenly* Canaan. Beloved brother! thou hast been very dear unto us. We would fain have had one more meeting as a class. Fain would we, as individuals, at least, have seen thee in thy last hours, taken thee once more by the hand, heard thy last words, and received a parting blessing. But, nay, let us rather give him joy, not only in his departure, but in the time and manner of it, in the fulness of health and strength, in the freshness and clearness of mental vigor, in the midst of his chosen and appointed work, from the very presence of his beloved pupils, without disease or decay, from the battle of life right to the trophy, from the class-room straight to the crown. From *such* a "sudden death" shall I pray, Good Lord, deliver us! Rather would I say: "Let me thus die the death of the righteous, and, if the Lord will, let my last end be like his!"

# PROFESSOR HACKETT IN PROVIDENCE.

## REMARKS BY REV. ALEXIS CASWELL, D. D., LL. D.,

### AT THE FUNERAL OF REV. DR. HACKETT, AT NEWTON, NOVEMBER 6, 1875.

My Dear Professor Whittemore:

You have kindly requested me to furnish you with a copy of my remarks at the funeral of Dr. Hackett, touching his residence and labors as a Professor in Brown University. This it will be impossible for me to do with any considerable accuracy, inasmuch as I spoke without any written memoranda. I can only give, in a general way, the substance of my remarks. Yours truly,

ALEXIS CASWELL.

Dr. Hackett commenced his duties as Adjunct Professor of Latin and Greek, in Brown University, in September, 1835, and continued in service till September, 1839. His study in University Hall was just across the passage-way from my own. During those five years I saw him almost daily, and knew him intimately. The intimacy then formed was never impaired in after life, or in any manner interrupted, except by distance of residence.

I can well recall the impressions of my first interviews with him. He was then young, of medium height and stature, with piercing, small black eyes, regular features, and compressed, unyielding lips. His health, even at that period of his life, was far from being robust. It was seldom, however, that any physical infirmity prevented the most unremitting labor.

The first impression of his mental habits and character, derived even from a casual conversation, was that of

a man of clear, well-formed ideas, tersely expressed; of a man of lofty ideals, who was leaving what was behind, and reaching forth to seize the grand moral and intellectual prizes before him. Firmness of purpose and decision of character, stood out conspicuously from whatever stand-point you viewed him.

His labors as an instructor in Latin and Greek, were eminently successful. His own habits of classical study were critical and exact to the last degree. No pains was spared to furnish himself with the latest and best results of scholarship in relation to the classical author before him, and no pains was spared to impress upon his pupils the necessity of aiming at critical accuracy in the lesson of every day. And he was fortunately happy in imparting his own enthusiasm to many of his pupils. If there was a heedless sluggard among them, he never failed to have a feeling sense of his deficiencies at the close of every recitation. There was no escape from the searching examination of the Professor.

I think it is not too much to say that his classical instructions formed an era in the history of the College. They left an enduring impression, and have ever since been regarded as the proper type of classical training. One of the two eminent Professors of the Latin and Greek languages and literatures, now in the University, was a pupil of his, and the other, though not a pupil, was an intimate friend. They both cherish a very high appreciation of his singular ability and faithfulness as a teacher. Indeed, the best college graduates of his time have often been heard to speak with pride of having been under his instructions.

In his habits of intercourse, Professor Hackett was modest and retiring. Boasting, and show, and laboring for effect, were utterly repulsive to his nature. He looked upon them as the unmistakable marks of an empty, shallow mind, the cheap and flimsy substitutes for real worth. In social intercourse, he was always a welcome guest, and an instructive companion. But such were his habits of labor, so severe his devotion to his studies, that he scarcely allowed himself the recreation necessary, in most cases, to the normal, healthy condition of the mind. Morning and evening, day and night, it was pressing on with unremitting efforts for the accomplishment of the task before him. His mind and heart and all his instincts, were enlisted in the work, and it would be imposing upon him an irksome restraint to tear him away from it. I often regretted that he did not give himself a larger measure of recreation and freedom from the exhausting labors of his profession. But it was not in him to do so. And it might possibly have interfered with those splendid achievements, which crowned his subsequent career.

I cannot close these remarks without alluding to the religious character of Dr. Hackett at that period of his life. Religion with him was a thing of daily, practical duty. It was deep and well grounded, though silent and unobtrusive. His opinions were gravely considered, with a manifest desire of reaching the whole truth, and nothing but the truth; and when that point was reached, he rested securely, and no common wind of doctrine would disturb him. He indulged in no dogmatic assurances rushing onward with bold assumptions "where angels fear to tread." On controverted subjects, which have divided the

opinions of able and honest inquirers, he exercised that large and generous charity which becomes a large and cultivated mind, and which in the long run and blending of human affairs, and which in relation to the progress of true religion in the world, is of more value than any achievements, however splendid, in mere literature, or philology or science. The habit of considering and weighing the grounds of an opinion, of estimating the real weight of arguments for and against it; and of clearing away the rubbish which obstructs the mental view, is indispensable to the character of a good interpreter. No man can ever be a great teacher, or win the confidence of an intelligent public, who does not fairly look at the evidence of a question in all its bearings; and no man who does that can ever be a dogmatist or a bigot. It was one of the admirable traits of Dr. Hackett, which I think I may claim without fear of contradiction, that he carried to every question he discussed a fairness and candor worthy of all commendation.

# DR. HACKETT AT NEWTON.

REMARKS AT THE FUNERAL OF PROF. H. B. HACKETT, D. D., LL. D., AT NEWTON, NOVEMBER 6, 1875.

BY ALVAH HOVEY.

It is not in my power to stand before you on this occasion without recalling a service of the same kind in which I was called to participate less than five months ago. For, on the twenty-fourth of May, we came into this house to testify our respect for the character and services of Dr. Ripley, and now, on the sixth of November, we meet in the same place to testify our respect for the character and services of Dr. Hackett. Under the shadow of the Institution which they so ably served, and in the house of prayer which they so often visited, we cannot forget their joint labors and blended influence in behalf of sacred learning, nor can we doubt that the year which is drawing to a close will be remembered by the older graduates of Newton as a year of bereavement rather than as a year of jubilee. With this brief allusion to our double loss, I turn my remarks to the life of him whose form is with us to-day, but whose spirit has returned to God who gave it.

Horatio Balch Hackett, D. D., LL. D., was born in Salisbury, Mass., on the 27th of December, 1808. In his childhood he became a lover of books. He was fitted for college in Phillips Academy, Andover, and was grad-

uated at Amherst in 1830, with the highest honors of his class. After one year in Andover Theological Seminary, he returned to Amherst as tutor, for the year 1831–2. Resuming his theological studies he finished them in 1834, and then engaged in teaching for a year near Baltimore, Md. In 1835, he was made Adjunct Professor of the Greek and Latin languages in Brown University, and three years later, Professor of Hebrew literature and the classics. In 1839, he took the chair of Biblical Literature and Interpretation in Newton Theological Institution, and filled it with distinguished ability twenty-nine years. In the Autumn of 1868, he entered the service of the American Bible Union, and two years after became Professor of Biblical Literature and New Testament Exegesis in Rochester Theological Seminary—an office which he filled till the day of his death.

Dr. Hackett spent the greater part of 1842 in Halle and Berlin. In 1851–2, he crossed the Atlantic again, and traveled in Italy, Egypt, Palestine, and other countries. In 1858–9, he resided for several months in Athens, for the purpose of studying the modern Greek, and also visited many places in or near Greece that were specially interesting to a Biblical expositor; among these were Corinth, Neapolis, Philippi, Thessalonica, and Smyrna. He revisited Europe in 1870, and again, for the last time, during the Summer of this year.

It will be observed that by far the largest part of his public life was given to the Seminary in this place, and during twenty-two of the twenty-nine years of his connection with it I was either a pupil or a teacher in the school. Permit me, then, to state with the utmost sim-

plicity, a few impressions which his life here made upon my mind.

Dr. Hackett was a close and a wise student. To know him well was to know that study was his business and delight. When he came to Newton, his reputation as a linguist was already high with those who had come under his instruction or formed his acquaintance, but every year of his life in this place added to that reputation. For he gave himself up to his work with an almost consuming energy; and the larger part of that work was study. His thirst for knowledge, clear and full, within the limits which he had marked out for himself, was ardent and irrepressible. It led him to neglect for many years the bodily exercise and recreation which are conditions of permanent health, and when, after a warning that no man who wished to live could neglect, he consented to spend a part of every day in the open air, and thus diminish his hours of study, he seemed to leave his books with peculiar reluctance and to return to them with inexpressible fondness. Yet he did not treat them as toys with which to amuse his fancy, but as sources of knowledge, to be sharply questioned and fully mastered, or as portions of the vast domain of human and divine thought, to be explored, with the keenest eye, and the truest heart. His study was, therefore, a place of intense mental and moral activity, and his progress in knowledge often rapid, and rarely interrupted. Month by month, and year by year, he added to the stores of learning which enriched his mind and qualified him for the high service to which he was called. Moreover, he recognized in his work the great fact that no man can

learn everything in this life, and that to become master of any single branch of knowledge we must practice a certain degree of self-denial in respect to other branches. He did not, therefore, suffer his attention to be diverted, for any length of time, from the studies which belonged to his own department. His excursions into any other domain were so brief as never to distract his mind or divide his interest. To the interpretation of Scripture he consecrated his life, and only those branches of knowledge which promised him the most help in that work, had any permanent and controlling influence on his course of study. The languages in which our sacred books were first written, the events and truths recorded in these books, the lands in which the events took place, and the books were penned, with the peculiarities and customs of the nations referred to, were the nucleus of his system of investigation. But in prosecuting his inquiries, the literature of Germany on Biblical subjects was indispensable, and that of France useful, a personal inspection of places in the Holy Land was important, and familiarity with modern Greek desirable. All these, in addition to an ever-growing acquaintance with the literary and religious treasures of our noble English tongue, were secured, so that few men have ever been so fully in possession of the knowledge which is requisite in order to the best interpretation of the Bible.

Dr. Hackett was also a most instructive and stimulating teacher. The exactness of his knowledge, the beauty of his diction, and the enthusiasm of his spirit, always excited the admiration of his pupils, and rarely failed to enkindle in their hearts a love of biblical study.

He came to the class-room full of his lesson, from the very heat of investigation at his own desk, and often, when I was a pupil, at the last moment. But he never came with a confused medley of opinions in his mind. His thoughts were well-arranged and pertinent, and his words fell from his lips with the propriety and elegance of written speech. Not only was he prepared to instruct his pupils, he was also ready to test their knowledge of what he had given them before, and to exact from them a careful study of the lesson. If, misled by his own quick apprehension and powerful memory, he sometimes expected more from a dull mind than it was able to accomplish, he certainly did much to accelerate the progress of many a good intellect which had never been roused to the highest exertion. But he was intolerant of stupidity. Moreover, like every other good teacher, he excelled in certain directions; and, if I may judge by my recollection of his work, he exhibited uncommon skill in detecting and bringing to view the finer shadings of thought in both words and sentences, and also in gathering up and presenting all the personal, local, and historical circumstances which affect in any way the significance of language. Well do I recollect the admiration which he expressed for the great work of Conybeare and Howson on "The Life and Epistles of St. Paul," at its first appearance, and the lively interest which he manifested in ascertaining all the surroundings of the apostle as he preached in different cities of the Roman Empire. It is not, therefore, surprising that his visit to Egypt and Palestine was of signal advantage to him as a teacher of the Holy Scriptures. His previous studies qualified him

to see the sacred places with profit, and his fine descriptive powers enabled him to portray distinctly what he had seen. It should also be remarked, that his peculiarly sensitive nature responded quickly to all the changes of feeling that find expression in lyric poetry, and that it was a rare privilege to sit at his feet as he interpreted the psalms of David. And, therefore, with reference to the seminary which he served in this place, I may repeat what I said at our last anniversary, "that, for a considerable period, at least, his was the name that attracted young men to this school, and his the ability which retained them here. Not only by the accuracy of his knowledge, but also by the singular beauty of his language, did he charm and inspire the classes under his charge, and wield a potent influence in favor of Christian culture."

At the close of his services in this Institution, the trustees expressed their appreciation of his character and work in a just and appropriate tribute. [The speaker here recited the words of this tribute, which will be found on pages 144–5.]

Dr. Hackett was a distinguished author. His literary activity began soon after he came to this Institution, and closed with his life. He studied with pen in hand, and reduced the fruits of his investigation to form and symmetry. Not to mention numerous articles from his pen in the *Bibliotheca Sacra*, and *Christian Review*, he gave several volumes of permanent value to the public. His edition of Plutarch's treatise on "The Delay of the Deity in the Punishment of the Wicked," was published early in 1844, was enriched with critical and historical notes,

and was used for some years by his classes in the Seminary. His translation of Winer's "Grammar of the Chaldee Language" appeared the following year, and his "Hebrew Exercises," a small volume costing a great amount of labor, in 1847, two years later. From that time onward, till 1851, he applied himself to the preparation of "A Commentary on the Original Text of the Acts of the Apostles," a work which has been recognized on both sides of the Atlantic as an honor to the biblical scholarship of America. A new edition of this commentary, revised and greatly enlarged, was issued in 1858. Meanwhile he gave to the world a volume entitled, "Illustrations of Scripture, suggested by a tour through the Holy Land," and I cannot forbear making a single extract from this volume, to show the exquisite beauty of his style in description.

After expressing his disappointment at not finding for a while any specimens of the mustard-plant large enough to satisfy the requirements of our Lord's parable of the mustard-seed, he proceeds thus: "Some days after this, as I was riding across the plain of Akka, on the way to Carmel, I perceived at some distance from the path what seemed to be a little forest or nursery of trees. I turned aside to examine them. On coming nearer, they proved to be an extensive field of the plant which I was so anxious to see. It was then in blossom, full grown, in some cases six, seven, and nine feet high, with a stem or trunk an inch or more in thickness, throwing out branches on every side. I was satisfied in part. I felt that such a plant might well be called a tree, and, in comparison with the seed producing it, a great tree. But still the branches,

or stems of the branches, were not very large, or, apparently, very strong. Can the birds, I said to myself, rest upon them? Are they not too slight and flexible? Will they not bend or break beneath the superadded weight? At that very instant, as I stood and revolved the thought, lo! one of the fowls of heaven stopped in its flight through the air, alighted down on one of the branches, which hardly moved beneath the shock, and then began, perched there before my eyes, to warble forth a strain of the richest music. All my doubts were now charmed away. I was delighted at the incident. It seemed to me at the moment as if I enjoyed enough to repay me for all the trouble of the whole journey." This description is perfect, so perfect, indeed, that no man who has read it would gain anything by seeing with his own eyes what the writer saw.

His next volume was "Notes on the Greek Text of the Epistle of Paul to Philemon, and a Revised Version" of that text, prepared for the American Bible Union, and published in 1860. This was followed, in 1863, by a translation of Van Oosterzee's Commentary on the same epistle, in the series edited by Dr. Schaff; in 1864, by "Memorials of Christian Men in the War;" and, in 1870, by a translation of Braune's Commentary on the Epistle to the Philippians, which belongs to the series just named, and to which he made important additions. If we add to these works the articles which he furnished for the first edition of "Smith's Dictionary of the Bible," and the large contributions which he made to the American edition of that work, together with his notes to a recent American edition of Rawlinson's "Historical Illus-

trations of the Old Testament," it might almost appear as if his life had been given to authorship. For whatever he did, he did well; "whatever he touched, he adorned." My sole regret, as I review this part of his career, is that he did not give to the people more commentaries of his own, instead of translating the works of others.

Dr. Hackett was also a genuine philanthropist. He had a keen appreciation of evil, and saw the dark side of human life quite as distinctly as the bright. Oppression of any kind excited his indignation, and suffering of any kind, whether bodily or mental, his sympathy. Never shall I forget his intense displeasure at the surrender of the fugitive Burns, under the operation of a law which he condemned as unchristian and unholy. Slavery he abhorred; and when the war began he lifted up his voice against those who had brought it on the nation. Indeed, so eloquently did he speak, and so warmly did he testify his admiration for the young men who left their pleasant homes among us to offer their lives for the sacred cause, that when the noise of war was hushed, and the citizens of Newton would dedicate a monument to their fallen sons, Dr. Hackett was selected to pronounce an oration in honor of the dead; and near the granite shaft in our beautiful cemetery, in sight almost of the grave where his body is soon to be laid, he addressed his fellow-townsmen with a beauty of language, a tenderness of sentiment, and a depth of wisdom which could not well be surpassed or forgotten. Nor will I hesitate to recall the fact that when, during the progress and darkness of that awful conflict, it was thought prudent to form a home guard and accustom some of the older citizens to military terms

and movements, he took his place in the ranks and endeavored to prepare himself for possible service. But, if I mistake not, the deepest source of his sympathy with the North in that strife, was not his love of country, but his love of man ; was not his desire that the Union might be preserved unbroken, but that right might prevail and oppression cease. Doubtless both desires were in his heart, but, so far as I can recall his words, the latter was stronger than the former. At all events, I am certain of his profound interest in the welfare of those classes of men who seem less highly favored by the gifts of Providence in their earthly lot than some of their brothers.

Dr. Hackett was likewise a sincere and humble Christian. As he was a man, he had faults to lament, and sins to confess; but he knew the only sufficient Helper, and to him he resorted for grace in time of need. Endowed with rare powers, which were cultivated with unremitting diligence, and used for noble ends, he was not unconscious at times of his claim upon the respect and even gratitude of his fellow men; but before his Maker and Redeemer, he ever put off the shoes from his feet, and bowed down in spirit as a little child. No one could listen to his voice in prayer without feeling that he drew near to the mercy seat, without recognizing in every word and tone the very spirit of penitence and faith and gracious apprehension of the loving kindness of God, which is the surest evidence of divine life in the soul. And, though he was rarely present at the social meetings of the church, yet when he did appear and take part in the service, it was always in such a manner as to awaken sincere regret in the hearts of all that he

should ever be absent. The depth of his Christian life was also revealed by his treatment of the Holy Scriptures. For it is not too much for me to say, that he manifested an absolute and unwavering confidence in their divine character and authority. The word of a sacred writer was to him the word of the living God, and he paid to it the homage of unqualified faith. What a lesson to the young men under his instruction! And what an example to those who have not bestowed on that Word a thousandth part of the study which he gave to it! This study was to him a pleasure as well as a duty; for he found springs of holy thought and comfort in the inspired Word, and these became, as it were, wells of water in his own soul springing up into everlasting life. Indeed, the assurance with which he rested on the testimony of Scripture, was a joy to us all. And as he advanced in years and in knowledge, I have reason to believe that the breadth and richness and mellowness of his experience, kept pace with his mental growth, so that those who have been intimate with him of late have seen the richest fruits of grace in his life. Familiarity with sacred things did not diminish, but it rather augmented and purified his reverence for them.

Such was Dr. Hackett, as known to his pupils and associates in labor. To his own family I am certain that he was far more than this. A faithful husband, an indulgent father, a kind protector, a wise counsellor, he was their honor and their stay; and now they must feel, more deeply than words can express, that the light of their household has gone out. To the sacredness of their sorrow I venture not to approach with any thought

of my own, but will only ask them to appropriate, as far as present grief will allow, the sentiment of one who knew the bitterness of affliction: "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord." Their loss is great, the loss of the Seminary in Rochester is great, the loss of the denomination is great, and the loss of the Christian world is great; but He that is wiser than the wisest has done it, and his language to us now, is: "Be still, and know that I am God."

## REMINISCENCES OF DR. HACKETT,

AT PROVIDENCE, NEWTON, AND ROCHESTER. BY REV. E. G. ROBINSON, D. D., LL. D.

Dr. Robinson was prevented from being at the funeral of Dr. Hackett by sudden and severe illness, and has desired it to be mentioned, that what follows is furnished as a brief and meagre outline of what would have been said at Newton, on that occasion.

It was forty years ago this Autumn that I first saw our departed friend. He had then but just entered on his duties as Adjunct Professor of the Latin and Greek Languages, in Brown University, at which I was a student in the Sophomore class. Though at that time but twenty-seven years of age, and with but two years of experience as a teacher, he entered as quietly upon the duties of his chair, and assumed as firm a hold on his classes as if he had been a veteran instructor. As I now remember him, there was the same placid countenance, the same silent but contagious earnestness of purpose, the same quick, critical eye and ear, which have been so manifest to all the successive classes, that through the forty years since have come under his instruction.

His coming to Brown University brought with it a new life to the classical studies of that Institution. None came under his tuition without feeling at once the quickening influence of his method and spirit. Many a man is remembering to-day, with renewed and deepened sense of gratitude, his indebtedness for those long past days of instruction.

But it soon became evident that the youthful Professor at Brown had tastes and rare qualification for something higher and more useful than the work of an adjunct professorship in Latin and Greek. A new professorship was accordingly created for him, with the title of "Hebrew and Classical Literature." That professorship he occupied two years, when the wider and more attractive field was opened to him in the chair of "Biblical Literature," in the Newton Theological Institution.

Perhaps it is not improper to say, that it was the coming of our friend to Newton, which finally turned hither my own uncertain steps; and I shall never cease to be grateful for that divine providence which made me a member of his first class of Theological students. In after years his views were certainly more mature, his criticisms possibly more exact and assured, and his general range of knowledge greatly widened, but it is doubtful if all this were not more than compensated for, by the first freshness of feeling with which he was then entering on the work of his life. The dew of his youth was still on him. The hopes of early manhood, devout, but earnest and aspiring, expressed themselves in every feature of his face, and gave vigor and animation to every tone of his voice. Himself working each day with all the energy of which he was capable, he came to his duties with the glad feeling of one who was daily making new discoveries. His studies were a continual delight to him; he could not understand how they could be otherwise to any one else. Well do I remember, how, more than once, aroused by the neglect or apparent indifference of some one in the work of the class, he dropped his text-book and

poured forth words and sentiments that thrilled all our hearts, and quickened our intellects. Seeming to catch the spirit of his author, perhaps a prophet, or the Apostle Paul, he solemnly adjured us to be diligent and faithful in our work. And in the memories of some who then heard him, his words have remained as those of an ever-present monitor.

Between the close of my studies as a Theological student, and the removal of Dr. Hackett to Rochester, I had met him but occasionally. When, as colleagues, our relations brought us into daily intercourse, I found the ardor of the youthful Professor, chastened, it is true, by age, but elevated into a uniform and sustained enthusiasm. Instead of wearying of his work as an instructor, he seemed to come to each day's tasks with new zeal. As he had once looked forward with ardor to the long future, so now he seemed to be stimulated by a sense of the shortness of the time remaining. He saw, with increasing clearness, the relation of his work as an exegete to the latest of the conflicts of Christianity with error. I remember how, in the later years, an allusion to the connexion of a minute study of the Gospels with the needed apologetics of our time, called forth a succession of profound and inspiring thoughts which could have come only from the accumulated reflections of years; and they came so freighted with emotion, and so conveyed by look and language and gesture, as to leave an impression, which I am sure I never shall lose.

And what he was as a companion in the interchange of thought, he also was as a teacher in the lecture-room. The most insensible could not escape the contagion of

his noiseless but felt enthusiasm. The attention of the most indifferent was aroused and fastened on him. He saw in the text which he expounded what the common eye overlooked. Men went from his lecture-room with the feeling that the Bible was a book which they had not known before how to study.

The last years of our friend's life, it is gratifying to know, were among his happiest. He seems never to have enjoyed the work of a teacher more. Possibly the veil that hides the invisible world grew thinner to his gaze, and unseen things became increasingly real to him; but certain it is that the events in the life of our Lord and his words were never dwelt on with more satisfaction to himself, or with better results in his pupils.

And surely, his was a fit ending to such a life. From expounding the words of the Divine Master, and his Apostles, he was translated, almost at once, to speak face to face with the Apostles, and with the Master Himself. The faithful servant, his work well done, has entered into the joy of his Lord.

# THE CHRISTIAN SCHOLAR.

AN ADDRESS DELIVERED AT THE FUNERAL OF REV. HORATIO B. HACKETT, D. D., LL. D., BY REV. ANDREW P. PEABODY, D. D., LL. D., NOV. 6, 1875.

Paul could say with literal truth: "I know nothing but Jesus Christ and him crucified;" for his ever-active and assimilating faith in his Divine Lord had absorbed into its own substance all that he had acquired from his liberal culture at Tarsus and Jerusalem, from his travels in many lands, and his unprecedentedly rich and varied experience. No motto, methinks, could be more appropriate than this to our friend, to whom we are now paying our tribute of honor, reverence and love. He was preëminently learned, and his scholarship had the widest range, embracing things ancient and modern, sacred and classical, the works of God and the ways of men; but his learning was all sanctified, transmuted into the knowledge of God and his Word, made availing for the interpretation of the sacred volume, with its central figure of the Redeemer, and its culminating power and glory in his cross.

As a critical scholar of the New Testament, he has left few equals, no superior. I first became acquainted with him through his Commentary on the Acts of the Apostles, which seems to me second to no work of its kind in any language. In this, as in all his similar writings that have come under my eye, he unites two qualities, the absence of either of which destroys the worth of a scriptural commentary,—the intrepidity of the scholar

who thoroughly knows his ground, and the piety of him who never forgets that it is holy ground. In all questions of philology and interpretation, he treats the sacred record with the same searching scrutiny and judicial impartiality with which he would handle any literary monuments of antiquity; but, its sense once ascertained, it is no longer the word of man, but the testimony of those who wrote as they were moved by the Holy Spirit.

For the last twenty years or more, it has been my privilege to know him personally, never with any closeness of intimacy, but with a constantly growing admiration and affection. While there were not wanting occasions on which he showed an impregnable strength of character and the capacity of vigorous aggression on wrong and evil, he most impressed me by his meekness, gentleness and modesty. No man could have been less capable of self-assertion. Honors came to him, not because he sought, or expected, or even desired them, but because he could not evade them. He seemed in solitary ignorance of his own scholarly merits and well-earned fame. The last that I saw of him was characteristic of his whole life and spirit. It was in the class-room at Rochester, at a *quasi* public examination, in the presence of a considerable number of clergymen and men of classical culture, before whom he might easily have made, and was probably by some expected to make, a brilliant and attractive display of his own critical acumen, ability and learning. But I soon found that his sole and absorbing aim was to bring out all that was in his pupils, to put them at their ease in the presence of strangers, and to ensure for them the opportunity of doing themselves

justice. I went into the class-room for an exhibition of scholarship; I came away with a lesson of self-forgetting kindness and humility.

While we are thankful for the memorials of our friend's genius and industry, which have ensured for him an enduring place among the foremost names in sacred literature, we most of all love, at this moment, to recognize in his sweet simplicity, in his fervent piety, in his single-hearted devotion to the cause of Christ, the tokens of his nearness to the heart of his Saviour, of his close walk with God, of a pilgrimage all whose steps were heavenward. The close of such a life is but translation, ascension. Let us not forget that the appalling suddenness of his removal—so full of dread to those who hung upon his lips, and from whom more than half of life seemed to go when he went from them—was to him a boon from heaven. It was his blessed privilege to prolong his life-work to the last moment on earth, and with no weary waiting, no slow decline and decay, but in full activity of mind and with undimmed fervor of spirit, to pass from the altar-service below to that above,—from the ministration of the written word to the open vision of those nearest the throne, where the glory of God and the Lamb is their everlasting light and joy.

# MEMORIAL TRIBUTES.

# FROM ACADEMICAL AND CLERICAL BODIES.

## THE FACULTY
### OF THE
## ROCHESTER THEOLOGICAL SEMINARY.

Professor William C. Wilkinson, by desire of his associates, presented the following as an expression of their sentiments:—

The Faculty of the Seminary desire to put on record some suitable expression of their sense of loss as a body, in the death of their venerated and beloved associate, Dr. H. B. Hackett. They adopt accordingly the following minute:—

It was the fortune of most of them to know Dr. Hackett only in the mellow ripeness of the beautiful latter years of his life. The purity and gentleness of that period with him, were enhanced to their appreciation by the tradition that accompanied him to the last, of the native strength and strenuousness of his character.

The clearness of his mind, the candor of his judgment, the chastened sweetness of his spirit, his conscientious scholarship, the true and incisive phrase in which he spoke, his singular unworldliness, the childlikeness with which he was willing to learn, the paternal kindliness with which he was patient to teach, the singleness and intentness of his devotion to his one work in life—these recollections of their departed brother and father, will always remain with them an inspiration to whatever is clear and high in aim, and to whatever is pure and lovely in character.

*Records of the Faculty.*

## THE TRUSTEES

OF THE

## ROCHESTER THEOLOGICAL SEMINARY.

The Executive Board of the New York Baptist Union for Ministerial Education, desire to put upon record an expression of the profound sorrow with which they have received the intelligence of the death of the Reverend Horatio B. Hackett, D. D., LL. D., so lately Professor of Biblical Literature and New Testament Exegesis, in the Rochester Theological Seminary, under their care.

With gratitude, and with the highest hopes, we welcomed him five years ago, to his new place of work as teacher in the Original Scriptures. With equal gratitude we recognize at this time, the great service he has rendered to the Institution with which these last years of his life were identified, and the well-nigh irreparable loss which, not only our Seminary, but the cause of sacred learning in America, has sustained in his death.

We cherish with peculiar interest and pleasure, the memory of his single-hearted devotion to his work; of his inspiring influence upon successive companies of students who sat under his instruction; of his unaffected and retiring manners, evincing the true humility of a Christian scholar; and, above all, of his unwavering confidence in that Word of God, upon which he based all his hopes, both for himself and for the world.

In communicating this minute to the family of our departed associate and friend, we desire to add to our expression of heartfelt regret and sympathy, a recognition of special obligation for their generous gift to the Rochester Theological Seminary of so large a portion of Dr. Hackett's library. We gratefully accept the gift with the conditions annexed, and invoke upon the givers Heaven's richest blessings of guidance and comfort forever.

AUSTIN H. COLE,
*Recording Secretary.*

## THE FACULTY
### OF THE
## NEWTON THEOLOGICAL INSTITUTION.

At a meeting of the Faculty held November 4th, 1875, the following memorial presented by Professor Caldwell was unanimously adopted:

The Faculty of the Newton Theological Institution have heard of the decease of Professor Horatio B. Hackett, D. D., LL. D., with sincere sorrow, and desire to place on record, and to convey to his family, their profound sense of the loss sustained by his friends, and by the cause of sacred learning, to which his life has been devoted. We have all been his pupils, and have felt for him the love and reverence which belong to a teacher so enthusiastic, so stimulating, so thorough in his methods, and so affluent in his resources. His services to this Institution, prolonged through twenty-nine years, were such as will command the grateful remembrance of all its sons. His acquisitions and his contributions as a crititical student of the Scriptures have been already recognized by contemporary scholars, and give him an eminent and almost surpassing place among men. His spirit and his life have been worthy of his gifts and attainments, and they all are a precious recollection to his associates, his pupils, and his friends, for which they may well cherish gratitude to the gracious Giver of all good and excellent gifts.

A true copy. O. S. STEARNS,

*Secretary of the Faculty.*

## RESOLUTIONS ON THE DEATH OF REV. HORATIO BALCH HACKETT, D. D.

Presented at the Conference of Baptist Ministers of New York and vicinity, by Rev. Dr. G. W. Samson, and unanimously adopted, Nov. 8th, 1875.

*Resolved*, That this Conference recognizes the marked providence of God, in calling from his finished work the Rev. H. B. Hackett, D. D., whose life was spent in successive Professorships at Brown University, and at the Theological Institutions of Newton and Rochester.

*Resolved*, That our gratitude is due to the Divine Head of the Church, in giving to the Christian world, during an active life of forty years, one whose personal example so honored "The truth as it is in Jesus;" whose devoted labors as an instructor have formed the character of some of the ripest scholars of our age; and whose published writings are such models of complete scholarship, and of ardent love to Christ and his cause, that his followers in future ages will be aided by their instruction.

*Resolved*, That while bowing to the will of that Divine Spirit, who formed him for a higher world, and took him when ripe, to its enjoyment, we deeply sympathize with his bereaved family; many of ourselves having lost in him a spiritual father.

DANIEL C. POTTER,
*Secretary.*

## HORATIO BALCH HACKETT.

The following tribute to the memory of the late Horatio B. Hackett, prepared by Rev. Granville S. Abbott, was adopted at a session of the Boston Ministerial Conference, November 15, 1875:—

The committee ordered by your Conference, at your last meeting, to prepare some resolutions upon the character and labors of Rev. Horatio Balch Hackett, D. D., LL. D., whose sudden death occurred at Rochester, N. Y., November 2, 1875, have attended to their tender and delicate duty, and beg leave to present their report.

If ever there is a time to weep, it is at the time of the taking away from earth of the truly great and good. There are more good than great among men. There are more great than great and good. But of the few of the earth who have been both great and good, Dr. Hackett must be one to receive the memento of our reverent regard and love. To echo the appreciative words of those who have already contributed their encomiums of no faint praise over the remains of this great man is not our design. Little indeed is left to be said after the just and beautiful tributes that have been paid to this distinguished Christian scholar by Rochester, Andover, Amherst, Harvard, Brown and Newton presidents and professors. Of his early academic, collegiate and theological studies; of the spheres of his activity as an instructor at Amherst, at Baltimore, at Brown, at Newton, at

Rochester; of the character and extent of his authorship; of the time and place and manner of his sudden departure from us, it is but repetition to speak.

All that we are constrained to do is to add our little wreath of laurel to the rich and abounding flowers of gratitude and affection that already crown the place of his rest.

The first acquaintance formed by many of us with Dr. Hackett, was with him, as a teacher, in the class-room. It was there he was most mighty. Even as the celebrated jurist, Rufus Choate, is said to have been in his grandest moods when pleading comparatively alone, in the presence of a few, so we recall our teacher's potent and inspiring eloquence in the sparsely filled class-rooms of past years. It was there we saw his genius flash; there that his magnetic enthusiasm thrilled our souls; there that the qualities of his exact exegetical scholarship, and of his sharp, incisive, yet graceful English diction, had daily illustration; there that every promise of youth had quick and continuous recognition. What a teacher was Arnold! What a teacher was Wayland! What a teacher was Hackett! How his pupils will miss him! But he has gone from the class-room. He will speak no more in that *forum*. He has passed from the glow of his Messianic interpretations into the presence of the Messiah returned from His incarnation to the realm of His exaltation and glory. He will never take up the mislaid page of expositions upon the Epistle to the Galatians, but evermore as a devoted pupil will dwell with Paul, the master he loved so well.

We knew him as a Christian. His scholarly habits

did not make him the less devout. He did not drink from the shallows of learning, a draught, as Bacon intimates, that often leads to atheism; he drank deeply at the fountains of learning, a draught that the same philosopher affirms will bring a man's mind about to religion. He prayed in the simplicity of a child, as a loving and trustful son, confident of adoption by his Heavenly Father. His readings of the Bible were attended with a fulness and sweetness of faith, with a heartiness of acceptance of the entire volume of inspiration, and with a certain delicacy of utterance, that brought to the listener a delight and a charm. He held the Bible with a tenderness that bespoke an abiding affection for its holy and blessed truth. He loved and esteemed the ministers of the Gospel, and often spoke kind words of the sermons they preached. In an exposition of the words, "*For me to live is Christ*," he said to us: "Dr. Lamson, last Sunday, analyzed Paul's thought well. '*Paul lived*,' he said, '*to know Christ, to enjoy Christ, to make Him known.*'"

We knew our teacher as a patriot. Patriotism in his breast was not held to be a low and unworthy sentiment, but as a becoming fire in every man's bones. Hence, in the trying days of the war, there were few civilians more zealous for our country's defeat of rebellion, than he. That act of his, as Dr. Hovey records, in joining the company that was thought to be prudent for a home guard, that accustoming of himself to military terms and movements for possible service, has the ring in it of patriotic metal, worthy of the days of Hancock and Adams.

Our teacher addressed us as a class in the month succeeding President Lincoln's emancipation of the slaves of rebels. Speaking of the emancipation, he said, "It was a tremendous responsibility for the President to assume. Yet how we longed for the word! How we agonized! How we rejoiced when the word came! In my travels I have been at Marathon, at Leipsic, at Waterloo, have thought of the importance of these battles, but in my opinion no generation ever crossed the stage of human action entrusted with such interests and hopes as the present. What war was ever fought for the liberation of four millions of slaves? The importance of this epoch to every true patriot, to every lover of universal liberty, cannot be over-estimated."

It was in this speech, moreover, that we heard our teacher speak not simply as a patriot, but as a man. "Moses," said he, "was the father of history, and not Herodotus. Moses put the Ark on Ararat, not on Lebanon. He recognized not an Abraham only for the Jew, but a Noah and an Adam for the race. This is the great fact that is carried from the Old Testament to the New. The common parentage of the whole family of man is a principle of Christianity. Will the American people accept this truth?"

But we knew Dr. Hackett not only in the class-room, as a Christian, as a patriot, and as a man, but we all have known him in denominational convictions that have brought to us as a distinct religious people distinguished honor. He was a man of conscientious scholarship, the result of which appeared in his becoming a Baptist, with all the honors of Amherst and Andover upon him.

In the eulogiums of the funeral hour, where Christians of denominational relations other than his have been invited to contribute their offerings of respect to one whose preëminent Christian scholarship is the common heritage of the world, it is hardly to be expected that special mention should be made of that loyalty to conscience that cost the Pedobaptist sentiment of America one of the finest of its scholars, and that gave to the Baptist sentiment a believer and an advocate, on the grounds of an honest examination of Scripture, the value of whose fidelity to a true and exact interpretation of the New Testament, the Baptist denomination of America, we could well add of the world, is yet to recognize. The wealth of regard that was ever paid to Dr. Hackett by institutions like Andover and Amherst, the sympathy which he ever cherished for the schools of his early days, the associations of scholarly culture which were ever dear to him outside of his own denomination, only give greater lustre to that conscience that made him a true and loyal Baptist to the end of his days.

We believe it to be due to him and to ourselves to make mention of this in these last mementos we offer in his praise. And now that we have left unsaid much that is in our hearts to say, since words, like nature, half reveal and half conceal the soul within, we offer, with these words of introduction, the following resolutions:—

*Resolved*, That while the unlooked for death of Rev. Horatio Balch Hackett, D. D., LL. D., gives ground for universal sadness, there is also great occasion for gratitude to Almighty God for the gift of such an eminent Biblical interpreter, preacher, and author, to the Christian learning of the world.

*Resolved*, That we record, as far as possible, our appreciation of his distinguished services to exact and thorough Christian scholarship, the pursuit of which, to the neglect even of many of the pleasures of social life, engaged his time with consuming zeal.

*Resolved*, That as ministers of the Baptist denomination we owe to the memory of Dr. Hackett a steadfast fidelity to those principles of Biblical interpretation and practice that have ever characterized us, and that have found their firm and unwavering advocacy in the conscientious scholarship of the great man whose removal from among us gives us a burden of sorrow we are not often called to bear.

*Resolved*, That we tender our deepest sympathies to the family that is afflicted most deeply by the death of this husband and father, and that a copy of these resolutions be sent to them.

*Resolved*, That copies also be given to such papers, secular and religious, as may favor us with their publication. In behalf of Committee,

ALVAH HOVEY.
G. S. ABBOTT.
WM. HOWE.
A. J. GORDON.
HENRY M. KING.

## TRIBUTE TO THE MEMORY OF THE LATE REV. DR. HACKETT.

At the Monthly Meeting of the American Bible Revision Committee, held at No. 42 Bible House, New York, November 27, 1875, the following minute in reference to the death of the Rev. Dr. Hackett, prepared by a committee consisting of Professor A. C. Kendrick, Ex-President Theodore D. Woolsey, and Professor Ezra Abbot, was ordered to be placed on their records, and a copy to be given to the press for publication:

With profound regret this committee have to record the death, since their last session, of the Rev. Dr. Horatio Balch Hackett, one of our country's most eminent Biblical scholars, and a loved and honored member of this Board of Revision. Dr. Hackett was born in Salisbury, Mass., December 27, 1808. Having been graduated with high honor from Amherst College, and Andover Theological Seminary, he served for four years, first as Adjunct Professor of the Latin and Greek Languages and Literature, and afterwards as Professor of Hebrew Literature and Classical Languages, in Brown University; he filled for nearly thirty years the chair of Hebrew and New Testament Literature in Newton Theological Institution, and during the last six years that of New Testament Exegesis, in the Rochester Theological Seminary. In all these positions, his varied

duties were discharged with eminent ability. As a Biblical scholar, he rose rapidly to take rank with the ablest scholars in our own and other lands. As a teacher, he was no less distinguished. Uniting exact learning and rigorous method with a devout reverence for the Sacred Word, and an intense enthusiasm that kindled into life even the driest grammatical details, he made his lecture-room, to all who frequented it, a place of unwonted quickening and inspiration. As an author, his various contributions to Sacred Literature have been exceedingly valuable. His Commentary on the Acts is regarded abroad, as well as at home, as of standard excellence; and his enlarged edition (undertaken in conjunction with Dr. Ezra Abbot) of Smith's Dictionary of the Bible, to the English edition of which he was also a contributor, has greatly enhanced the value of that excellent work, and won for him the lasting gratitude of students of the Scriptures.

Dr. Hackett came to feel deeply the need of improving our excellent standard version of the Bible. For several years he lent his valuable services to the American Bible Union, and when the American Board of Revisers was organized, to co-operate with the English Revision Committee, he entered heartily into the work as a member of the New Testament section of our body. Though his increasingly delicate health forbade his uniform attendance at the meetings, yet his presence was always warmly greeted by his colleagues in revision, and to his opinions, expressed with invariable modesty, was accorded the weight due to ripe learning and an admirably balanced judgment.

In his personal character he was no less estimable. Retiring as he was in disposition, and living in scholarly seclusion, few knew how deep and warm were his affections, and how tender his sympathies; how refined were his tastes, and how varied his culture; how wide was his outlook, and how just were his judgments of public affairs; how fervid was his patriotism, and how humble and unaffected was his piety; in short, what a wealth of noble and Christian qualities lay hidden beneath that quiet exterior. In all his relations—as a man, a teacher, a scholar, and a Christian,—he commanded at once love and veneration, and his later pupils were wont to trace in his gentle and chastened enthusiasm a resemblance to the "Beloved Disciple," whose writings he so genially expounded. Nobly has he accomplished his earthly work, and in the higher sphere to which death has translated him, he is enjoying, we doubt not, the fruits of a life of faithful consecration to the service of the Church, and the Church's Lord. With heartfelt gratitude to Him who has given to the Church the blessing of such a life, we place on record this imperfect tribute to his high scholarly and personal excellence.

*Resolved*,—That the Secretary of this Committee be requested to transmit to the family of Dr. Hackett a copy of the above Minute, with the assurance of our tender sympathy with them in their sore bereavement, and our prayer that the Heavenly Comforter may impart to them his abundant consolations.

*GEORGE E. DAY, Secretary.*

FROM PERSONAL SOURCES.

## COMMEMORATIVE SKETCH

## BY REV. THOMAS J. CONANT, D. D.

(PUBLISHED NOVEMBER 11, 1875.)

The announcement of the untimely decease of Professor Horatio B. Hackett will be received with profound regret throughout Christendom; for no more honored name is known to the scholarship of the age.

Professor Hackett was fitted, by an unusual combination of original endowments, for his chosen field of labor. To a natural gift for the acquisition of language, and rare powers of discrimination in its use, was added the still rarer union of a wide and comprehensive grasp of a whole subject with a minutely accurate mastery of its details. He was not merely a philologist, though eminent as such, but was equally at home in the subsidiary departments of learning. His perfect command of all these gave him rank with the foremost scholars of our time.

Professor Hackett was eminently an honest scholar. Whatever he professed to know, he knew of his own independent research; and he never expressed, as his own, views of others which he did not test for himself, and credit to their proper sources. In an acquaintance of many years, and of the closest intimacy, the writer has observed in him no trait of character more distinctly marked than his hatred, amounting almost to detestation, of groundless pretension and assumption.

Whatever he had set down as the result of a full and exhaustive investigation he regarded as final. He was not one of those who are always ready to revise their opinions. But while a subject was under investigation, no man more patiently examined every element on which the result depended, or more candidly weighed any possible objection to the tendency of his own inquiries. The love of truth was the predominating element of his character, and its influence is seen on every page of his writings.

Professor Hackett was formed for active life. No one came within the sphere of his personal influence without being deeply impressed with his magnetic power. He had not the natural advantages of elocution that specially fit one for public speaking. But his wealth of thought, with his earnest and impressive manner, would have made him an effective preacher, had he devoted himself to the services of the pulpit. He was led to choose the seclusion of the study, and the unexciting duties of the lecture-room. But no one had a keener relish for the pleasures of social intercourse. His genial temperament, his delicate wit, his perception of the humorous, and never-failing good nature, made him the charm of the social circle; while his ready command of all the resources of his learning made his conversation rich and instructive, when the occasion called them forth.

He was a devout and earnest Christian. His early conviction of the divine inspiration and supreme authority of the Holy Scriptures was never shaken, and through life his reliance for acceptance with God was based solely on the evangelical faith therein revealed. His Christian

character shone brightest in its mild and pure radiance at the family fireside and in the family devotions. His conversation, cheerful in tone and free from conventional cant, his devout and humble prayers, simple as the utterances of childhood, will ever be remembered in those favored homes which his occasional presence brightened and blessed. Learning and piety were never more beautifully blended in a human character.

He is called away in the maturity and fullness of his powers, and in the midst of active and manifold labors. For many years the narratives of the four Evangelists have been his special and favorite study; and he has often remarked in conversation, that every fresh review has disclosed new internal evidence of their historical truth, which he regarded as established beyond controversy. Whether the results of his studies in this field are left in an available form is not known.

This hasty sketch is due to his memory, from one who had long held with him the most intimate and endearing relations of friendship.

FROM A LETTER OF CONDOLENCE

BY

REV. BARNAS SEARS, D. D., LL. D.

—Is it so? Is that dear good man gone from us forever? I knew him. He was peculiarly constituted, and not every man saw the inside of his generous heart as I did. His ambition and standard of excellence were too high to be appreciated by everybody. But the great and the good, both in this country and in Europe, knew how to prize him: and his name has a place in history, which it will never lose, while biblical learning is honored.

But I write not to eulogize him, which is wholly unnecessary, nor to lament *on his account* the change through which he has passed, for heaven is better to all than earth, but to offer my sincere condolence . . . . . .

B. SEARS.

Nov. 7, 1875.

FROM A LETTER OF CONDOLENCE

BY

## REV. S. F. SMITH, D. D.,

DATED BRUSSELS, BELGIUM, DECEMBER 5, 1875.

We grieve that he was taken from us in the full glow of his powers,—when by his accumulated treasures of learning, his wisdom, his experience, his enthusiasm, his ability to fashion and mould the intellects of the young men committed to him, he seemed better fitted than ever to do great things for God and the human race, for the church and the world, for heathen and Christian lands, for the Bible, and the Sabbath school, and the ministry, alike of the present and the future. While I dwell upon his excellences I grow unreconciled to the thought of their removal.

But how cheering is the thought that nothing has become extinguished. The lamp still burns before the throne. And He whom he so much reverenced and admired now has that great light of our age with Himself in heaven. And even the suddenness of his departure we may endure with resignation: For he went from us, like the prophet, in the full glow and glory of his powers, borne, as in an instant, by chariots of fire and horses of fire into heaven, and leaving the young men of his charge looking up with admiring eyes into the heaven to which he ascended, exclaiming, "My father, my father, the chariots of Israel and the horsemen thereof!"

He was very dear to me, while he was with us. He is still as dear. I felt that I enjoyed his confidence and love, and I felt that I was honored by them. His voice was music. His look, in my presence, was affection. His low soft tones of voice were like the breathings of love. When he left my house, in May last, with cheerful words of parting, as I watched his departing steps, how little I suspected that I should see him on earth no more! I shall miss him, oh, so much, on earth! But we shall meet him again in the mansions where he is gone,—we shall find him engaged in the service he so deeply loved, in the presence of Him whom he adored. Thousands weep with you in the great loss in which the whole Christian church is also a mourner. Ours is the loss, his the everlasting and unspeakable gain; ours, the tears; his, the immortal joy. To us, a fruitful branch is withered; to him, a palm branch waves, and a crown of perennial life blooms in the Paradise of God.

FROM THE CONGREGATIONALIST, NOV. 11, 1875.

## REV. HENRY M. DEXTER, D. D.,

AND

## REV. SAMUEL G. BROWN, D. D., LL. D.

It was fitting that a man so learned, so catholic, so pure, should be honored by the Institutions with which he was at various times connected, and by the churches, and by the great circle of Christian scholarship for which Professor Peabody might appropriately speak.

It may safely be said that no Biblical scholar, of any Christian denomination, ever applied to all subjects coming under review a nobler or sweeter charity, or laid the trophies of his long research with a more tender consecration at the feet of his Redeemer.

By consequence, Dr. Hackett was equally well loved and trusted in other denominations as in his own. To illustrate this, and to show also something of the character of the man, we venture, upon their author's permission, to append a few lines received from a common friend, the President of Hamilton College, who had an interview with Dr. Hackett only two weeks before his death. Dr. Brown says:—

"I found him the same noble-minded scholar that I had long known him to be; pure in heart, charitable in judgment, recognizing and loving the true, the beautiful and the good wherever found; watchful, independent, candid and sincere. Though not strong, he seemed to be in

quite his usual health, and equal, in all respects, to the work which he was doing, of which he spoke with quiet satisfaction, as well as of the generous way in which he was permitted to do his work in the Theological Seminary.

"After the evening service, we spent an hour or two together, among other things, in reviving the memories of our Andover life. In reference to this, he says, in a letter dated October 26th, exactly a week before his sudden departure: 'As we grow older, how much more strongly do our thoughts and sympathies turn backward instead of running forward, especially with regard to our early associates and friendships. To see you, and talk together of our old fellow-students and teachers, and of Andover and Dartmouth and Amherst, unsealed the old fountains of by-gone days, and made me almost wish to be young again, and to feel that time, in this respect, takes more from us than it brings to us.'

"The beautiful example of such a Christian scholar severe with himself and generous to all others, aiming always at the highest and best things, and accomplishing so much, should not be lost to any of us, and certainly not to the younger students of our day."

## MEMORIES OF DR. HACKETT,

### IN AN INTERVIEW WITH THOLUCK.

### BY REV. WILLIAM HAGUE, D. D.

(*From a European Letter, published March* 9, 1876.)

There is no living man in Germany, the mention of whose name awakens sentiments of profound respect and affection over a broader area, to-day, than that of Tholuck.

While hearing accounts of his recent illness, it seemed doubtful, at the time of our leaving Leipzig, December 13th, whether it would be practicable for him to receive visitors at his usual hour, although Mr. Curtiss, Minister of the American Chapel in Leipzig, said, in reply to that suggestion, "I have had fresh intelligence of his condition, and I am quite sure you will find him ready to welcome you." Even so; at the set time, in company with Mr. Poland, of Brown University, and Mr. S. Emmons Brown, an American student of theology in Halle, I received a cordial greeting from Mrs. Tholuck, who said that her husband would meet us after a few minutes, and that meanwhile she was glad to have the opportunity of making inquiries respecting friends in America. A quarter of an hour thus passed away, when Professor Tholuck entered, accompanied by a servant, walking slowly, his sight rather dim, his step faltering, his manner courteous, his conversational tones winning,

his words indicating at once a memory unimpaired. He spoke affectionately of several of his student-friends from America, but the fresh intelligence of the death of Professor Hackett, gave chief direction to his thought and manner of expression just then. That event was unanticipated; the more saddening on account of the recent summer-visit of Professor Hackett, and his departure from Halle, "in good spirits," awakening the hope of some years of good work yet before him. The childlike, wonderfully great old man! How lovingly he spoke! The remembrance will be long cherished; for he seemed to mourn the death of Dr. Hackett as a personal bereavement, regarding him, evidently, as one of an order of scholars who had taken rank in the line of a recognized successorship, carrying forward into effective achievement the aims of his own life-work in the spirit of persistent progress, and whose departure, therefore, leaves a vacancy that deepens one's feeling of the mystery of life.

## GERMANY.

FROM A LETTER ADDRESSED TO MR. S. E. BROWN, BY DR. A. THOLUCK.

Mr. S. E. Brown, after graduating with highest honors from Harvard College, in 1870, and from Rochester Theological Seminary, in 1873, proceeded to Germany, to remain there three years, having been nominated to John B. Trevor, Esq., by Dr. Hackett, and Dr. Robinson, late President of the Seminary, as a suitable person to improve the advantages of an extended residence abroad in the interest of sacred letters. The Rev. Dr. Peabody, of Cambridge, most heartily approved this selection. Mr. Trevor's beneficence is thus connected, not only with the chair of the great scholar departed, but with the unsurpassed opportunities enjoyed by this worthy and modest gentleman.

Dr. Hackett has resided here as a student, and visited here, and we were associated in intimate friendly relations. He was preëminently a whole-souled man, of sincere attachments. Not only did he distinguish himself by his theological writings, but notably by his academical instructions. Here also, among our German theologians, by his fervor of spirit, he won to himself dear friends. May God keep his memory alive in many hearts in America, and among the young raise up many who shall follow him!

A. THOLUCK.

Halle, March, 1876.

## ENGLAND.

It was never my privilege to meet Dr. Hackett. I can however offer my tribute of respectful regard to one with whom I was allowed to work on the Dictionary of the Bible; and to whose labours I feel almost daily obligations. For the edition of the Dictionary of the Bible which was prepared in America by Dr. Hackett and Professor E. Abbot, stands always by the side of my desk, and gives constant and emphatic witness to the thoroughness of American scholarship.

B. F. WESTCOTT.

Cambridge, Feb. 1, 1876.

My knowledge of Dr. Hackett extends now over many years, though it is but seldom we met. In his occasional visits to Europe, I generally had the pleasure of a brief interview; and this last summer he was to have spent a few days with me on his way home. His gentleness and ardour, his scholarship and devoutness struck all who met him, and showed themselves in all his conversation. His books are well known on our side; especially his Exposition of the Acts, and his articles in the Dictionary of the Bible. The additions and corrections which he has inserted in the American reprint, make that edition of much greater value than ours. Years ago, I had an opportunity of knowing the accuracy of his knowledge, and the purity of his taste in all that concerns our New Testament Scriptures. I deem his removal at this time to be a great loss to the cause of Biblical Revision. His name secured the confidence of scholars alike in America and in Europe.

JOSEPH ANGUS.

London, February, 1876.

## GREECE.

PUBLISHED MARCH 2, 1876.

A word of respect is due to the memory of that eminently good and great man, Rev. Horatio B. Hackett, D. D., from this classic land, which he twice visited with so much pleasure in his researches. I cannot but remember him with deep affection. When he visited Greece, in 1858, it was my privilege to accompany him upon his travels to some of the spots mentioned in sacred history, as Thessalonica, Neapolis and Philippi, where he made a diligent study of those memorable places. At every illustration of Scripture unfolded to his mental vision, he always had some significant suggestion of spiritual force and profit. Prayer and praise fell from his lips as the natural outflowings of his heart, which in truth seemed a temple in which the Holy Spirit dwelt. Subsequently, when I visited the United States, it was my great privilege to become his pupil in the Interpretation of the New Testament, the events of which, in its original tongue, we had together compared at the places before mentioned. May his bereaved family be comforted by the holy remembrances of his life, and sustained in their deep affliction by God's grace and spirit.

D. Z. SAKELLARIOS.

Athens, Jan. 29, 1876.

## RECOLLECTIONS OF H. B. HACKETT.

BY

## REV. EZEKIEL RUSSELL, D. D.

The six years we were in contact with each other in our College and Seminary life—we were never classmates, though Tutors together—furnish little for the details of a narrative, important as the period may be to those who are passing through such a course.

In character, H. B. Hackett was the beauty of our College Israel; modest, sincere, truthful, just, conceding to all their dues; claiming little for himself, and from his soul loathing everything in the form of affectation, intrigue, and selfish management in the companions of his College or Seminary life. To say of him, therefore, that I admired, esteemed and loved him, is to me language ineffably feeble and inadequate.

Of the manner in which he acquitted himself in the recitation-room, and of his public performances in College, I have no occasion to speak to his classmates, who heard, and with others felt and appreciated the matchless charm of those performances. I need not speak of his oration at the Junior Exhibition of his class, or of his neat, elegant and touching farewell address to his classmates and the College, at Commencement. They stand before me to-day as fresh as yesterday—as things of beauty, taste and charm. And there has never been a day of my life when I have not felt in some degree the

attractions of that high literary culture, of those mental and moral qualities so symmetrically and beautifully developed in the person of our friend.

As a Tutor in College, he was patient, laborious, thorough. His time was devoted to the work of perfecting himself in the Latin and Greek read by his class, and to the drill to which they were subjected during the allotted hours of recitation. When in contact with his class, and testing the student's knowledge of the subject before him, he was always easy, searching, graceful.

He was kind also, and knew just where and when to ply his hand to relieve difficulties, to shed light, and encourage effort. He did not do as does the eagle on the summit of the Alps, when she knocks her unfledged ones over the sides of the nest and pitches them headlong from the crags and down the rocks, and then leaves them, with their undeveloped strength, to cut their way to the sun. He was kind, tender, to a charm. No student, therefore, ever left his recitation-room without feeling that the sympathy of the instructor was with him. Everything in laws, manners, customs, geography, history, mythology, and the fine arts of the Grecian and Roman worlds, adapted to illustrate and make significant the classic read, was made to contribute to the instruction and entertainment of the hour. In it all he was at home, and he pursued it all with a zest and an enthusiasm peculiarly his own. In the class-room, his classic magnetism was felt, and as between the mountain and the cloud charged with the electric fire, there was a mutual attracting and commingling between him and his pupils. As a Tutor in College, there seemed to be in him no devi-

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JOSEPH ANGUS.

London, February, 1876.

it his duty, he reported the same to what, in College in those days, were designated the *TA ΥΠΑΡΧΟΝΤΑ*, or the powers that be.

During the next two years at Andover, being myself in the class that immediately followed his, I was a witness of all his public performances in the Seminary at that period, both the required and the voluntary. In the discussions of the Society of Inquiry, in the debates of the Porter Rhetorical, which were exciting and earnest in those days, and in the weekly exhibitions before the Seminary, there were the same classic elegance and taste that fixed attention and gave the charm to his College exercises, but with additional power and resources. There was also that sweet and lovely vein of Christian feeling, mingled with his simplicity, sincerity and earnestness of character, that touched the hearts, and won the regards of all who listened to him. He was never ambitious, vain, fond of preëminence, and of the honor that comes from men.

He loved learning for its own sake. He loved to bathe in the streams that flowed still and deep, or warbling, from Greek and Latin fountains. He loved the language and drapery of the word of God, the very costume in which the Holy Spirit arrayed eternal truth for its part on the theatre of the world.

Not unrecognized were these fine qualities of manly and Christian character, these high attainments of culture and learning, as was shown when, in the Summer of 1833, he was chosen by a majority of the one hundred and fifty students then resident at the Seminary, President of the Porter Rhetorical Society, which office, as

successor of E. P. Humphrey, he held till his graduation.

As to the transition of Professor Hackett to the denomination with which he became connected for life, the mode of baptism, he often assured me at Andover and elsewhere, was never with him an important question.

The point with him, in reference to which a question did arise at Andover, when the subject was before his class for examination, was, who are the proper subjects of the rite of Baptism, and he felt the inconclusiveness of the Professor's argument in support of his own position.

The Professor affirmed that the practice of the Church during the second and third centuries, settled the question of Infant Baptism in the affirmative. Mr. Hackett felt that almost any absurdity might be proved as morally obligatory in that way, and that the Christian Fathers, in the language of Milton, were a kind of "drag net," in which everything foul, hateful, and unclean has been drawn to the shores of the church of God. Bingham's Ecclesiastical Antiquities were read. He read the Fathers, and read particularly the treatise of Tertullian, *De Coronâ Militis*. It is said, some suggestion was made to the then Andover Association of Ministers, as a result of which, when Mr. Hackett came before them for examination, and for a licensure to preach, he was licensed, though conditionally, on the ground of his being unsettled or in doubt, in reference to the argument alluded to. He was disappointed. It made him sad. It shocked those keen sensibilities with which he was so liberally endowed.

After his graduation, therefore, he engaged in teaching at Baltimore, Md., for a year. At the end of it, he went

to Brown University as Professor of the Latin and Greek languages, for which service he was preëminently qualified, and from there to the Newton Theological Seminary, where the sphere for exertion was wide, and the field of labor itself, congenial.

But he felt his separation from his College and Seminary friends, and for them his esteem and affection never did and could never abate. With his views and feelings, he said, he could never become a partisan. On the want, in certain quarters, of what he deemed a true Christian refinement and liberality of feeling, he often animadverted.

We have visited each other at our respective residences since those days of College and Seminary life, met one another often, at Boston, Saratoga, and elsewhere, and interchanged views as in former years.

He often referred to what he deemed a partial and defective exhibition of the vital and fundamental truths of the word of God in the pulpits of the country, and a growing disposition to substitute rhetorical or some personal display for the pure word of life itself. This tendency to "heal the hurt of the sons and daughters of the people slightly," he deplored, and thought that there was nothing adapted to arrest the tendency and remedy the evil, but a profounder study of the living oracles with all their claims and startling disclosures, on the part of those who enter upon the work of the Christian ministry. He thought the time would soon come when a change in this regard would be demanded, and the faithful in the work would be appreciated and sustained, and not resisted and discarded.

Some have supposed that he was so completely absorbed in the pursuits of the student's life, that he had little or no interest in the wide world about him. This was never so. He was especially interested in his country's history, and traced, step by step with care, her progress and rejoiced in every token of her welfare. Her commerce, her trade, her manufactures, and her financial system, he carefully studied, and when a relentless rebellion lifted its arm and threatened the extinction of the Union, and covered all our borders with disaster and sorrow, we know that he was restless, and that he spared neither his solicitude nor his pen in her behalf.

Few, who have been from our shores and explored the lands of the Bible, and of classic Greece and Rome, have had their eyes more open to all the scenes of undying interest, felt more deeply their stirring power, or used them more habitually for strengthening the foundations of a Christian faith, both in himself and the pupils that have been trained by his hand.

The Nile, the Red Sea, Sinai, sweet Hebron, Galilee, the Jordan, Bethlehem, and Olivet, from which he looked down on the Garden at its foot, and upon the City of the Great King, made real to him the recorded life of the Man of sorrows, and acquainted with grief.

He remarked, that as he approached Jerusalem, on going from Bethlehem, he was informed that the whole city and its surroundings could be viewed from a certain point, as in a kind of panorama; he hesitated for some time to look upon the scene, lest the poetic and pleasing idea of it, that he had long held in his mind, should forever vanish, and the reality itself be to him ever after

repulsive. But he suffered no such revulsion. All his visions of it, though in some respects modified, were still essentially the same. It was still the city of David and Solomon, and of Him who there taught, wrought miracles, suffered, died and redeemed the world.

The Mediterranean, Crete, Rhodes, Cyprus, the beautiful Ægean and its islands, Troas, Ephesus, Philippi, Athens and Corinth, were viewed with an eye that marked their impressions, and left them all-along that scholarly and elegant Commentary on the Acts.

But, there are ways that are not ours—paths of footsteps that to us are unknown. In the sudden decease of our friend, the Christian scholarship of our country has suffered an irreparable loss. Our youth are bereft, in their pursuit of learning, of one of the noblest examples of an unselfish love for it, of untiring industry, perseverance and success in its attainment. From Amherst College has been plucked its most brilliant classic flower, and from Andover Seminary has been taken an ornament, that she could ill afford to lose. Hackett and Edwards were beloved in those seats of learning. Their presence was an inspiration to many a dweller there, by whom, to-day and evermore, they will be viewed as among the Christian Agricolas of our land.

## RECOLLECTIONS OF FRIENDSHIP AND TRAVEL.

BY

REV. DANIEL L. FURBER, D. D.

Having had the privilege of accompanying the subject of this memorial on his fifth and last foreign tour, a journey which was completed only two months before his death, and having enjoyed his acquaintance as a neighbor and friend for many years, the opportunity has been granted me of saying a few words about one whose friendship I have very greatly valued, and of indulging in some recollections of the three and a half months which I so recently spent with him in travel.

It would not be easy to find a more delightful travelling companion than Dr. Hackett was. His conversation was instructive on a greater variety of subjects than one would expect from his habitual absorption in the studies which he made the business of his life. Beside those rich and rare attainments in his own department, which made his name respected by scholars in Great Britain and Germany, he was quite at home in English history, and had made himself familiar with a very wide range of standard English literature. As to his general scholarship, that was only a part of his professional equipment. Choice armor it was, and he kept it brightly burnished to the last. When he was Professor in Brown University, he used to teach Horace to his classes without a book in the recita-

tion room. That author was one of his favorites, and he could, to the last year of his life, quote from memory passages from the Odes which he had learned nearly forty years before. That which he found so captivating in the Odes of Horace was partly the power of poetry, to which he had always a quick sensibility. This is indicated by the frequent poetical quotations which we find in his writings.

The studies of the scholar and the man of letters, engrossing as they were to him, did not make him indifferent to passing events. He was an attentive reader of the news of the day. He watched very closely the political movements of the times, and felt a deep and intelligent interest in them, whether they related to his own country or to the countries which he had often visited in his travels.

No one who knew Dr. Hackett needs to be told that he was an enthusiastic man. The studies to which he applied himself took possession of him. His mind kindled upon them to a glowing ardor, both by day and in the dreams of night. Awaking one morning on an Ocean Steamer, he said: "I have just been going through the forms of a Hebrew verb in my sleep, and I believe I made all the parts correctly." He was so familiar with the Greek Testament that he could quote from it more readily than from the vernacular; and whenever he listened to the reading of a chapter from the common version, in public worship or elsewhere, his thoughts were busy turning the English into Greek.

This enthusiasm was accompanied by a modesty which imparted a perpetual charm to his conversation, and

allowed those with whom he conversed to imagine that he regarded them his equals in knowledge, and their judgment entitled to as much consideration as his own. It is impossible that he should not have known what his powers and attainments were, as compared with those of the men with whom he came in contact, but he never assumed upon them, he never put them forward. His manner toward young men was as wide as the poles of everything magisterial, dogmatical, or arrogant. No matter in whose company he might be, the attitude of his mind was always that of a humble, earnest enquirer after truth; and quite as much so in the presence of those below him, as of those who were more nearly his equals. He appeared to think far less of his relation to other men than of the relation of all alike to the truth which we all need to know.

Unassuming as he was, he was not destitute of a becoming self-respect. Entering a bookstore at Leyden, last summer, we enquired the way to Professor Kuenen's. The bookseller looked up with surprise, and said, "Why he is a Professor in the University!" The air and tone with which this was spoken, carried with it the suggestion that it was very presumptuous in us to think of calling upon so eminent a man. Dr. Hackett took the hint in a moment, and straightening himself and raising his voice, he said, "Very well, I am not afraid of a Professor, I am a Professor myself." It was very amusing to see so instantaneous a change in the whole aspect of a modest man, and to see the dignity of self-assertion, in contrast, for a moment, with the habitual lowliness of his demeanor. Sycophancy was as offensive to him as

arrogance; and the sharpness of his reply in this instance, was intended not more for the protection of his own dignity than it was to rebuke the servile deference with which the Leyden bookseller regarded the great men of the University.

Few men could have been less influenced than Dr. Hackett was by motives of ambition. He neither coveted wordly honor and distinction, nor was he emulous of the glory of surpassing others. It gave him no pleasure to be called of men Rabbi. To all such considerations he was singularly indifferent. To imagine him stimulated by them, or by any worldly or selfish motives, to the intense and prolonged strain of application which his whole life exhibited, would be doing violence to all just ideas of the man. He loved knowledge for its own sake. His mind had a native affinity for truth, a propensity toward investigation. Mental activity and eagerness for acquisition were bred in the bone, and were traits of his earliest days. He used to say, that he read in his childhood all the books he could get. He would read until dark, and then ask for a light, that he might go on with his occupation.

Another remark which he recently made was, that study was "a *necessity*" to him. His faculties tended not only naturally but *imperatively* to action. They were a clock always wound up and having the strong tension of the weights upon them so that move they must. Most minds, however generously endowed, need the help of certain stimulating influences from without, and they fail to do their task if these are wanting. The indolence which is common in human nature, needs a

spur. Dr. Johnson, being asked how he had obtained so accurate a knowledge of Latin, replied, "My master whipt me very well. Without that, sir, I should have done nothing." Often

> "Fame is the spur that the clear spirit doth raise
> (That last infirmity of noble mind)
> To scorn delights and live laborious days."

But it would not be easy to think of Dr. Hackett as actuated by the love of fame or of human applause in any form. He once remarked that he never felt the need of any external incitements to study, nor could he look back upon any period of life and say, I could have accomplished more if I had been placed under a greater pressure of motive. The ardor of his nature gave him a sufficient impulse, and his inborn craving and passion for knowledge was a sufficient inducement to obtain it. With such a mental constitution as this, it is easy to see how he accomplished what he did.

As a man, Dr. Hackett had a heart full of kindness. He had a truly and deeply affectionate nature. His love to his friends was like that of David and Jonathan. He loved little children and always took notice of them. He had a fountain of ready sympathy for the poor, the weak, the wronged, and those that have no helper. If he could speak a kind word to them, or do for them a kind act, it gave him greater satisfaction than to enjoy an interview with the titled and honored. The story of George Herbert and the poor countryman with his cart upset, would fit him very well.

While in England last summer, he called upon Dean

Howson, who spoke of the Commentary on Acts as a standard, and of the American Edition of the Dictionary of the Bible as the only one he had. He had given his English edition away. It is well known that the Dean was much interested in Dr. Hackett's account of his journey to Philippi in the Bibliotheca Sacra for 1860. He wrote to Dr. Hackett on the subject at the time the article appeared, as did also some other English scholars.

Another place visited was Litchfield, on account of the connection of its Cathedral with the name of John Hacket, who was Bishop of Litchfield a little more than two hundred years ago. It is quite easy to believe that there was a lineal connection between Dr. Hackett and the Bishop, of whom it is said that, when he was a boy in Westminster school, "The incomparable Bishop Andrews took notice of this young scholar for his great diligence, modesty, and strong inclinations to learning and virtue, which he afterwards constantly cherished at school and university, to his death." Litchfield was also the birth-place of Samuel Johnson. In a letter written by Dr. Hackett after his return to Rochester last September, he said: "You may recollect how interested I was to notice that the last book ever taken out by Dr. Johnson from the library of the Litchfield Cathedral was *Fuller's Worthies*, as recorded in the borrowing book, under October 5th, 1784. That is not a book to interest a man very deeply unless he has a true-hearted sympathy with the conflicts and triumphs of Christian truth, in the hearts and lives of its confessors."

In the same letter he says: "Having lost the opportunity to visit Olney, I have been taking my revenge by reading

anew Cowper's Table Talk, which the poet wrote at Olney, and also his Truth. Had we gone there we should have seen the same sight still perpetuated, of:—

> —'Yon Cottager, who weaves at her own door,
> Pillow and bobbins, all her little store;
> Content though mean, and cheerful if not gay,
> Shuffling her threads about the live-long day,
> Just earns a scanty pittance,——
> Receives no praise;——
> Just knows, and knows no more, her Bible true—
> And in that charter reads with sparkling eyes
> Her title to a treasure in the skies.' "

These lines are upon the 11th page of Cowper's Truth. The pains which Dr. Hackett took to copy them illustrates his sympathy with people of the humbler class, his poetical tastes, and his simple Christian faith.

He so much enjoyed a visit to Bradford, that he expressed a desire to write an article, after reaching home, about John Bunyan. He went to the Chapel in which "Bunyan Meeting" is now held, called on the minister, sat in the chair in which Bunyan sat in writing his Pilgrim's Progress, walked over to Elstow, called at "Bunyan Cottage," visited the Parish Church and Tower where is the chime of bells which Bunyan used to ring, and saw with great pleasure a small door within the door of the Church, called "The Wicket." This he had no doubt was what suggested the "Wicket Gate" in the Allegory.

There were some things in the character of Bunyan to which Dr. Hackett could most heartily respond, and particularly his strong domestic affections, and his sturdy loyalty to conscience. Bunyan loved his family. He had

a special tenderness for the little blind daughter. The officer of the jail said to him: "If you will desist from preaching, you can be released." "No," said he, "if you let me out to-day, I will preach again to-morrow." Then speaking of his dependent family, he said: "They must suffer cold and hunger, and beg from door to door, and I can do nothing for them. And yet *I must, I must.*" Such decision as this, for conscience' sake, Dr. Hackett knew how to admire. He had practised the like himself. And if he had written such an article as he had in mind, he would have given us a glowing appreciation of a noble character.

Of Bishop Hacket it is said, that "in confession of his sins he was ever most humble, in godly sorrow most contrite, in prayer most assiduous, in faith most steadfast." All this might, with truth, be said of the Bishop's name-sake. He was a humble, prayerful, penitent believer. His faith was cordial and unquestioning. Trustfully he committed his whole way unto the Lord. That impediment to faith which our Saviour specifies when he says, "How can ye believe, which receive honor one of another?" was no impediment to his faith. No ambition for a name among men ever stood in the way of the exercise of a child-like confidence in God, or repressed the devout aspirations of his soul in prayer. In our journeyings abroad, it was his desire that we might have prayer together as often as we conveniently could. And whenever a convenient time occurred, whether morning or evening, he was usually the first to take up his Testament and signify his readiness for a season of devotion. And repeatedly, on entering a room which we used in common,

did I find him in a kneeling attitude, engaged in secret prayer. Sometimes he was careful to close the door. He seemed to think that prayer was so indispensable a part, and so large a part of the life of a believer, that, among friends, one need not always insist upon absolute secrecy.

He is now, we believe, in the presence of the Saviour, with whom he so constantly held communion on earth; in the presence of Paul, of whom he once said that he should be afraid; in the presence of Christian scholars of all ages, in whose blessed and congenial society he will now forget the things which are behind—the poor and scanty attainments of this world—and reach forth with an insatiable desire to explore the vast fields of knowledge which open around him. As, in heaven, he worships the Being before whom he bowed so low on earth, will not his Lord see in him a disciple, who, when he was converted, became as a little child? And will not the promise now and forever be made good to him: "He that humbleth himself shall be exalted?"

# APPENDIX.

## I.—LETTER BY PROF. HACKETT, WRITTEN IN 1835.

The following letter, it will be seen, substantiates, on the direct authority of its writer, statements that have been made respecting an interesting juncture in his history. It is contributed to this volume by Mrs. E. R. H. Peck, from the correspondence of her husband, the late Rev. Solomon Peck, D. D., as a delightful memorial of Christian relations and sentiments, and one for which a wide publicity might be desired.

BALTIMORE, June 25th, 1835.

My dear Friend and Brother:—

Your very unexpected and cordial letter has been received, and read with great satisfaction. It affords me much pleasure to find, that having been dismissed with assurances of unabated regard by my former friends, I am to be received with confidence and affection by those, with whom I am hereafter to act. It may gratify you to know, that Dr. Woods, in communicating the vote of my recommendation to the Baptist Church here, accompanied it with expressions of the most kind regard for me personally, as well as of good will towards the Baptists in general, and also with a declaration of his entire approval of the course which I have taken. He went so far as to say, that "somehow he had a feeling of gratification, that I was to belong to the Baptist denomination." No one, who has not been situated as

I have been, can tell how affecting it was to my heart to receive a communication so full of Christian kindness and love. And your communication has affected me in a similar manner. It found me, as it were, in the condition of a stranger, who has left his acquaintance and come suddenly among people of a new speech and aspect. I rejoice in the providence, which made you so early acquainted with my decision, and which has resulted in my receiving from you so cordial a welcome to your communion.

In regard to my future labors, it is impossible for me to say anything definitely. The terms of your letter were so general as to preclude this. So far as I could form an opinion of your meaning (which you no doubt disclosed as far as was proper), you wish to know whether it would be agreeable to my feelings to be directly concerned in the work of Foreign Missions, if not by going abroad, by promoting it at home in the capacity perhaps of a permanent agent, or assistant in some way to the Baptist Board. The cause of missions I feel to be the cause of Christ; and its advancement the work, which his followers have to do as their great business. Although I have not considered myself as called to the service of a foreign missionary, yet I feel, and have long felt, that in whatever situation I might be placed, all my efforts should be directed to the conversion of the whole world to Christ. The idea, therefore, of being brought into some more immediate connexion with the missionary work than the ministry would bring me, cannot of course, in itself considered, be otherwise than highly pleasing. At the same time, it is but truth to say, that preaching

the Gospel as a settled pastor has long seemed to me the sphere, which above all others I should choose. Nothing but an apprehension of wanting the requisite physical resources could make me think for a moment of any other department. And that I have not those resources, I am not sure that I ought to be persuaded by anything short of an actual trial. Such is the present posture of my mind. It would be fulfilling my strongest desires to have charge of a parish somewhere in New England, preaching in simplicity and with zeal, the blessed gospel of our Lord.

In the course of next month (July), I shall, if my life be spared, be in Boston, and may then expect the pleasure of seeing you.

I am greatly obliged to Dr. Bolles for his interest in me, and beg his acceptance of my high consideration and esteem.

With much affection,

Your friend and brother,

H. B. HACKETT.

REV. S. PECK.

## II.—LIST OF PUBLISHED WORKS AND ARTICLES.

PLUTARCH ON THE DELAY OF THE DEITY IN THE PUNISHMENT OF THE WICKED. With Notes, by H. B. Hackett, Professor of Biblical Literature in Newton Theological Institution. Andover. 1844.

GRAMMAR OF THE CHALDEE LANGUAGE, as contained in the Bible and the Targums. By Dr. George B. Winer, Professor of Theology, etc., in the University of Leipsic. Translated from the German by H. B. Hackett, Professor of Biblical Literature in Newton Theological Institution. Andover. New York. 1845.

EXERCISES IN HEBREW GRAMMAR, and Selections from the Greek Scriptures to be Translated into Hebrew, with Notes, Hebrew Phrases, and References to Approved Works in Greek and Hebrew Philology. By H. B. Hackett, Professor of Biblical Literature in Newton Theological Institution. Andover. New York. Boston. 1847.

Recollections and Estimate of Professor B. B. Edwards: in the Writings of Professor Edwards, with a Memoir by Professor Edwards A. Park, D. D. 1853. Vol. I. pp. 51–2, 175–6, and 300–305.

A COMMENTARY ON THE ORIGINAL TEXT OF THE ACTS OF THE APOSTLES. By Horatio B. Hackett, D. D., Professor of Biblical Literature in Newton Theological Institution. Boston. 1852.

A NEW EDITION, Revised and greatly Enlarged. 1858.

ILLUSTRATIONS OF SCRIPTURE; Suggested by a Tour through the Holy Land. By Horatio B. Hackett, Professor in Newton Theological Institution. Boston. 1855.

NEW AND REVISED EDITION. 1860.

ADDRESS on Bible Revision. New York. 1859.

NOTES ON THE GREEK TEXT OF THE EPISTLE OF PAUL TO PHILEMON, as the Basis of a Revision of the Common English Version; and a Revised Version, with Notes. New York. Louisville. London. 1860.

THIRTY ARTICLES in Dr. William Smith's Dictionary of the Bible. Published in England, 1860–63.

An Introduction to the Introduction to the Study of the Gospels, By B. F. Westcott. 1861.

CHRISTIAN MEMORIALS OF THE WAR; or Scenes and Incidents Illustrative of Religious Faith and Principle, Patriotism and Bravery in our Army. By Horatio B. Hackett, Professor of Biblical Literature and Interpretation in Newton Theological Institution. Boston. 1864.

ADDRESS at Dedication of the Soldiers' Monument in Newton. 1864.

PLUTARCH'S DELAY, &C. Revised Edition, with Notes by Professors H B. Hackett and W. S. Tyler. New York. D. Appleton & Co. 1867.

DR. WILLIAM SMITH'S DICTIONARY OF THE BIBLE; comprising its Antiquities, Biography, Geography, and Natural History. Revised and Edited by Professor H. B. Hackett, D. D., with the coöperation of Ezra Abbot, LL. D., Assistant Librarian of Harvard College. Four Volumes. New York: Published by Hurd & Houghton. Cambridge: Riverside Press. 1868–1870. (Dr. Hackett's Contributions to the English Edition are distinguished by the initials H. B. H.; his editorial additions in the American Edition, by a *star* (*) and the initial H.)

THE EPISTLE OF PAUL TO PHILEMON. A Commentary, by Dr. J. J. Van Oosterzee. Translated from the German, with Additions, by Horatio B. Hackett, D. D., Professor in the Theological Seminary, Newton Centre, Mass. 1868.

THE EPISTLE OF PAUL TO THE PHILIPPIANS. A Commentary, by Karl Braune, D. D. Translated by Horatio B. Hackett, D. D., Professor in the Theological Seminary, Rochester, N. Y. 1870.

THE METAPHORS OF ST. PAUL AND COMPANIONS OF ST. PAUL. By John S. Howson, D. D., Dean of Chester. With an Introduction by Prof. H. B. Hackett, D. D., Editor of Smith's Bible Dictionary. Boston. New York. 1872.

The papers on the Metaphors of Paul, which first appeared in the "Sunday Magazine," in England (1866–67), were reproduced at the instance of Dr. Hackett, in the American "Theological Eclectic" (1867–68).

HISTORICAL ILLUSTRATIONS OF THE OLD TESTAMENT. By the Rev. G. Rawlinson, M. A., Camden Professor of Ancient History, Oxford. With Additions by Prof. H. B. Hackett. Boston. 1873.

THE BOOK OF RUTH. The Common Version Revised. By Horatio B. Hackett. New York. 1876.

## CONTRIBUTIONS TO PERIODICAL LITERATURE.

### LITERARY AND THEOLOGICAL REVIEW.

No. IV. 1834. The Intellectual Dependence of Men on God.

### THE AMERICAN BIBLICAL REPOSITORY.

Vol. XI. 1838. p. 203. On the Infrequency of the Allusions to Christianity in Greek and Roman Writers. Translated from the Latin of H. G. Tzschirner.

### ARTICLES IN THE CHRISTIAN REVIEW.

Vol. III. 1838. p. 20. Influence of Christian Mothers.

Vol. IV. 1839. p. 1. Religion of the Bible. A Review of Religion of the Bible, in Select Discourses, By Thomas H. Skinner. New York. 1839.

Vol. V. 1840. p. 182. The Epistle of Paul to the Romans. Origin of the Church of Rome—its condition—occasion and object of the Epistle. Translated from Hemsen's "Der Apostel Paulus, Sein Leben, Wirken und seine Schriften."

Vol. VI. 1841. p. 66. Biblical Criticism. The Journey of Paul to Jerusalem,—Galatians 2: 1, seq., and Acts 15. Translated with Remarks, from Hemsen's "Der Apostel Paulus."

Vol. VII. 1842. p. 563. Letter to a young Philologian. By Barthold G. Niebuhr. Translated from the German.

Page 620. Notices of Krabbe's Lectures on the Life of Jesus; Klausen's Hermeneutics of the New Testament; and Lachmann's New Testament, in Greek and Latin. Vol. I. Berlin. 1842.

Vol. VIII. 1843. p. 199. Neander on the Parables of Christ. Translated from his "Das Leben Jesu Christi," in seinem geschichtlichen Zusammenhange und seiner geschichtlichen Entwickelung.

Page 467. Notices of Tholuck's Commentary on the Epistle of Paul to the Romans; Crusius's Iliad of Homer; and Guerike's Historico-critical Introduction to the New Testament.

Page 588. Neander on the Parables of Christ. (Translation concluded.)

Vol. X. 1845. p. 113. Symbology of the Old Testament, and Rules for its Interpretation.

Page 151. Literary Intelligence from Germany.

Page 313. Notices of Petermann's and Winer's Chaldee Grammars.

Page 468. Notice of de Maistre's and Amyot's Translations of Plutarch's Delay of the Deity.

Pages 476 and 637. Notices of German Publications in Sacred Literature.

Vol. XI. 1846. p. 136. Recent Foreign Publications, chiefly in Biblical and Classical Literature.

Page 472. Notice of Greenleaf's Testimony of the Evangelists, and Literary Intelligence.

Vol. XII. 1847. p. 456. Gleanings from Recent German Periodicals.

Vol. XIII. 1848. p. 470. Bibliographical Notices.

Vol. XIV. 1849. p. 420. German Notices and Intelligence.

Page 526. German Intelligence.

Vol. XVIII. 1853. p. 405. Scripture Facts and Illustrations Collected during a Journey in Palestine.

Page 515. Same subject continued.

Vol. XIX. 1854. p. 343. Notes of A Week in Palestine.

Page 614. Notice of Coleman's Historical Text-Book and Atlas of Biblical Geography.

Vol. XX. 1855. p. 451. Geographical Accuracy of the Bible.

Vol. XXII. 1857. p. 321. Literary and Theological Intelligence.

Vol. XXVI. 1861. p. 577. Contents of the Epistle to the Galatians.

## ARTICLES IN THE BIBLIOTHECA SACRA.

Vol. II. 1845. p. 48.—Critique on Strauss's Life of Jesus.

Vol. III. 1846. p. 1.—Synoptical Study of the Gospels, and recent Literature pertaining to it.

Vol. IV. 1847. p. 171.—The Structure of the Hebrew Sentence.

Page 188. The Greek Version of the Pentateuch, by *Thiersch*.

Vol. V. 1848. p. 97.—Analysis of the Argument in the Epistle to the Galatians.

Vol. V. 1848. p. 409.—Alleged Anachronism in Acts v. 36, in Relation to the Sedition of Theudas. From the German.

Vol. VI. 1849. p. 338.—The Discourse of Paul at Athens. A Commentary on Acts xvii. 16–34.

Vol. VII. 1850. p. 743.—The Voyage and Shipwreck of Paul, as related by Luke: a Commentary on Acts xxvii. 1–44; xxviii. 16.

Vol. XIII. 1856. p. 609.—Plutarch on the Delay of Providence in Punishing the Wicked.

Vol. XVII. 1860. p. 866.—A Journey to Neapolis and Philippi.

Vol. XIX. 1862. p. 211.—Remarks on Renderings of the Common Version (in the Epistle to the Galatians).

Page 469.—Church Book of the Puritans at Geneva, from 1555 to 1560.

Vol. XXII. 1865. p. 138.—Remarks on Renderings of the Common Version (in the Epistle to the Galatians).

Page 395. The First Eleven Chapters of Genesis Attested by their Contents.

Vol. XXIII. 1866. p. 515.—Biblical Notes, (1) Where was Candace queen? (2) Situation of Emmaus; (3) Dispute respecting Capernaum; (4) Place of Bethabara in the Harmony; (5) The Quarries near Gilgal.

Vol. XXIV. 1867. p. 176.—Biblical Notes, (1) Situation of Haran; (2) View from Nebo.

Vol. XXV. 1868. p. 779.—Biblical Notes, (1) Meaning of John 20: 17; (2) Self-commendatory allusions in John's Gospel.

Vol. XXVI. 1869. p. 203.—Biblical Notes, Renderings of the authorized version in Judges, xxvi.

Vol. XXVII. 1870. p. 570.—Explorations in Palestine.

Book Notices:

Tholuck on the Psalms. Vol. I. pp. 417–420.

Rödiger's Hebrew Grammar. Vol. III. p. 214.

Seffer's Hebrew Chrestomathy, and Lobeck's Prolegomena. Vol. III. p. 215.

Stuart's Gesenius's Hebrew Grammar. Vol. III. p. 789.

Overbeck on Acts. Vol. XXVIII. p. 413.

Speaker's Commentary (prospectus). Vol. XXVIII. pp. 402–4.

THE BAPTIST QUARTERLY. 1873. p. 449.

Transfiguration of Christ, on the Basis of Mark iv. 2–8, and its Teachings.

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Among many valuable Newspaper Articles, may be mentioned Accounts of the Rev. H. G. Nott, and of the Last Days of the Hon. Richard Fletcher; and Addresses, and Reports of Addresses, delivered at Newton.

## A PAGE FROM DR. HACKETT'S JOURNAL,

### 1845.

Dr. Hackett translated many years ago (as may be seen in the above list of his writings) the famous Letter of Niebuhr to a young Philologian. It has seemed not inappropriate to give here, at the close of this volume, a leaf from Dr. Hackett's Journal, of August 3d, 1845, which reveals the secret, or, at least, an important condition, of his own eminence in the classical and sacred languages. It may well be commended, as containing so concisely the maxims of his practice, and the legacy of his experience, to any Christian students in America aspiring to be among his followers, of whom the venerable Tholuck prays that a multitude may be raised up.

In language, nothing is more false than that apology for dulness or indolence, that there is a distinction between words and things. The distinction between words here is the distinction between things; and no one will ever become an exact philologian—indeed no one will ever be able to understand a foreign author, who despises or neglects what are called niceties of language. The late Dr. Arnold fell for a time into this error, while at the University; but his strong, good sense led him ere long to perceive his mistake, and he set himself then resolutely at work to repair the consequences of it; and spared no occasion for warning his pupils against so false and mischievous a notion. Nothing is little in language; the little is great, and nothing should escape attention which relates to the illustration of words, through which alone we can ascend to the comprehension of our author's mind and spirit.

# NOTICE.

Since noting the discrepancy of which mention follows, an effort has been made, with only partial success thus far, to ascertain all the facts.

Page 12, line 6, and page 217, middle:—The date Nov. 2, 1828, is taken from Church Records. To correspond with it (since Dr. Hackett entered College in 1826), 'Sophomore' should be altered to 'Junior.'

It is not an improbable inference that it was in the winter of 1827–8, and when a Sophomore, that Dr. Hackett became a Christian, instead of when a Freshman, as twice stated in the book. It is said, however, that the religious interest of the opening months of 1827, in the College, was a more marked one than that of 1828.

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It is discovered that the following errors (from printed sources) have been repeated in this volume:—

Page 76, middle, *ἀκριβεία*, as it will be found in some copies, should be accented *ἀκρίβεια*.

Page 164, line 10, 'Thomas' should read 'Homes.'

Page 234, line 4 below the middle, '1863' should read '1868.'

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